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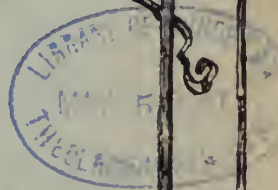
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1900

IN THE MADURA COUNTRY

SIXTY-SIXTH ANNUAL REPORT OF THE AMERICAN
MADURA MISSION

With a brief
Review of the Work
during the 19th
Century



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M2A5
1900



Population of Madura Mission Stations.



Manamadura ...	553,593	Palani ...	196,057
Dindigul ...	312,872	Melur ...	373,231
Periakulam...	273,633	Battalagundu ...	103,533
Tirumangalam ...	275,000	Tirupuvanam ...	60,659
Aruppukottai ...	215,508	Pasumalai ...	20,000
Madura ...	207,236		

Total in Madura Mission ... 2,591,327.



GENERAL SUMMARY OF THE WORK

OF THE

AMERICAN BOARD FOR THE YEAR 1899—1900.

Missions ...	...	...	20
Stations ...	...	...	102
Out-stations ...	...	...	1,268
Missionaries, male and female	...	...	526
Native Preachers ...	...	...	807
Total Native Laborers ...	...	...	3,472
Churches ...	...	...	495
Church Members ...	...	...	51,699
Added during the year ...	...	...	4,523
Adherents ...	...	...	147,345
Schools of all grades ...	...	...	1,280
Pupils in above ...	...	...	59,671
Contributions by the Native people ...	...	...	\$156,642
Total cost of the 20 Missions of the Board	...	...	\$676,163

THE
SIXTY-SIXTH
ANNUAL REPORT
OF THE
A. B. C. F. M.
AMERICAN MADURA MISSION,
WITH
A BRIEF REVIEW OF THE WORK
OF THE MISSION FROM ITS BEGINNING
IN 1834 TO THE END OF THE
CENTURY.
1900.

Prepared by Rev. W. M. Zumbro.



PASUMALAI:
Printed at the American Madura Mission Press.
1901.

“In the morning sow thy seed, and in the evening, withhold not thy hand. We know not whether shall prosper either this or that, but we hope that both may be alike good.”

Table showing the Special Work to which each Missionary is assigned.

MISSIONARY.	WORK.	ADDRESS.
Miss L. G. Barker ...	City Hindu Girls' Schools.	Madura.
Rev. J. S. Chandler, M.A.	Madura Station, Mission	Do.
Mrs. J. S. Chandler, B.A.	Treasury & Ag. charge of Albert Victor Hospital.	
Miss H. E. Chandler, B.A. ...	Associato charge, Girls' School, Madura	Madura.
Rev. E. Chester, M.D. ...	Dindigul Station and	Dindigul.
Mrs. E. Chester	Dispensary.	
Rev. W. P. Elwood, M.A. ...	Palani Station ...	Palani.
Mrs. W. P. Elwood		
Rev. H. C. Hazen, M.A. ...	Aruppukottai Station ...	Aruppukottai.
Mrs. H. C. Hazen		
Rev. D. S. Herrick, M.A. ...	Battalagundu Station ...	Battalagundu.
Mrs. D. S. Herrick		
Rev. E. P. Holton, M.A. ...	Absent on furlough.	
Mrs. E. P. Holton	" "	
Rev. F. E. Jeffery, M.A. ...	Melur and Tirupuvanam	Melur.
Mrs. F. E. Jeffery, B.Sc.	Stations.	
Rev. J. P. Jones, D.D. ...	Pasumalai Station, Theo- logical Seminary and Mission Press.	Pasumalai.
Mrs. J. P. Jones	On furlough in America.	
Miss B. B. Noyes, B.A. ...	Girls' High and Training Schools.	Madura.
Miss M. T. Noyes, B.A. ...	Do. Do. ...	Do.
Miss H. E. Parker, M.D. ...	Woman's Hospital ...	Do.
Rev. J. C. Perkins, M.A. ...	Tirumangalam Station, (Left for America in July)	Tirumangalam.
Miss M. R. Perkins	Tirumangalam Station ...	Do.
Miss M. M. Root	Madura Village Bible Women	Madura.
Miss E. M. Swift	Madura City Do. and L. P. N. Bible School.	Do.
Rev. J. E. Tracy, D.D. ...	Periakulam Station and	Periakulam.
Mrs. J. E. Tracy	Kodaikanal Sanitarium.	
Rev. F. Van Allen, M.D. ...	On furlough.	
Mrs. F. Van Allen	" "	
Rev. C. S. Vaughan	Manamadura Station and	Manamadura.
Mrs. C. S. Vanghau	Industrial School.	
Rev. W. W. Wallace, M.A.	High School, Madura ...	Madura.
Mrs. W. W. Wallace		
Rev. G. T. Washburn, D.D.	Pasumalai College, (Prin- cipal, until retiring from Mission work in March)	Meriden, Conn., U.S.A.
Mrs. G. T. Washburn		
Rev. W. M. Zumbro, M.A.	Pasumalai College, (Vice Principal, and Princi- pal on the retirement of Dr. and Mrs. Wash- burn)	Pasumalai.

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REPORT

OF THE

AMERICAN MADURA MISSION,

FOR THE YEAR 1900.

THE American Madura Mission, in making this report of its sixty-sixth year of work desires to render thanks to the Giver for another year of life and privilege, of hope and reward in toil, of joy and love in ministry.

Special Conditions of the Year's Work.

The work during the year has been carried on with the appropriations from the American Board APPROPRIATIONS. reduced the same as for the last three years. When it is remembered that this appropriation is in continuation of a support which has been renewed annually for a period considerably exceeding a half century, given without hope of earthly reward by one people to another as far removed in ideals and achievements of life as in geographical distance, a gift of love in the name of Him whose name is Love, it seems a generous gift. But when considered in the light of the pressing and ever growing demands of the work, the opportunities opening before us which we cannot grasp because we have not sufficient funds; think of those still unsaved for whom in the thought of the Eternal Father, the best gift in heaven was none too great, we feel how inadequate are the means at our command.

With two exceptions, the health of the missionaries has been ordinary during the year. Dr.

HEALTH. Jones of Pasumalai was taken seriously ill in August and has not yet fully regained his accustomed vigor. Mrs. Herrick of Battalagundu was ill during the latter part of the year, but is now slowly recovering.

There has been an epidemic of cholera in Madura, "the first, in six years, and a few of the Christian people have died, while through the efforts of Dr. Parker a number of girls and women have been saved who were very near to death. Our people have been patient under it all, and the four native pastors of the city have not shrunk from doing all they could for the weak and suffering ones." (*Mr. Chandler's report.*)

"The epidemic was so bad from April to August that twice during that time the work of the Bible women in Madura city was stopped by advice of the medical authorities. When they resumed their work they had the sad duty of striking off many names from their rolls." (*Miss. Swift's report.*)

An "unusually severe epidemic, and considerable number of deaths," is also reported from Periakulam, while Melur reports that the cholera was bad, many of the catechists uniting to nurse the sick and give medicines.

Perhaps the most marked of the special conditions during the year are those due to scarcity.

SCARCITY. Reports come from various parts of the field that while the conditions have not been dire as in some places in the north yet the irregular rains for the past three years, the scanty rain during the year under review which has in many places made the fields to yield no harvest, and the high prices of grain in other places which has caused all available supply to be sent away from this district have all combined to make the conditions of many of our people extremely precarious, and there has been no little suffering. In some stations many of the people on account of famine emigrated to Ceylon or Burmah, leaving the catechists with depleted and very discouraging

congregations. The famine fund of £1,000 kindly raised by the Editor of the *Congregationalist* and sent through the Board to the mission has been of the greatest help to the missionaries in enabling them to meet in part the needs of their people.

Of the use of this fund, Mr. Chandler writes:—"Some of it has gone to widows and orphans, made such by the cholera; seed grain has been given to poor cultivators, who had no other means of getting a chance to sow their fields, and a great multitude of hungry souls have been fed.

Some of this work has been possible through special gifts of others."

Mr. Jeffery writes that "In portions of the Melur Station not watered by the Periyar there has been intense suffering and the money sent for relief has been most welcome."

The missionary from Periakulam writes:—"It has been a pleasure to be able to dispense to some the gifts of those in America who sympathize with suffering and thus to emphasize the realness of Christian fellowship. In some cases work was given at minimum rates of wage to those who were able to work but unable to find work; the helpless, the blind, and those upon whom sudden misfortune had fallen, have been helped according to their circumstances, and many a heart has been made glad, and many a burden made lighter. Gratitude, though often unspoken, has been sincere."

In Aruppukottai Station Mr. Hazen writes that part of it has been used to deepen old wells that had gone dry, or to dig new wells so that the people might have water.

A part of the fund has been used to help meet the greatly increased expense of keeping children in the boarding schools, without which it would not have been possible to fully maintain throughout the year this branch of our work.

"Such generous offering from the far off land for the temporal relief of the people is a very potent, because a universally intelligible argument for the divinity of our faith, and is an illustration of the power which the religion

of Christ has upon its adherents in the West." (*Dr. Jones' report.*)

For this generous gift the mission renders most hearty thanks.

Aruppukottai and Tirumangalam are the only stations that reported any results of the Anti-SHANAR RIOTS. Shanars riots which convulsed the Tinnevely and Madura districts last year.

Of the results of this movement during the year under review Mr. Hazen writes as follows:—"The result of those riots last year was quite an accession, a few of whom went back, but the larger part remain with us and are proving staunch Christians. The indirect influences of those riots are apparent all over the station. The Shanars are no longer opposed to us as formerly, but look upon us as their friends. They come to us and ask us to manage their schools, or to send them Christian teachers. Their children are now in our schools, which formerly was not the case. Their houses which were once shut to our Bible women and missionary ladies are now everywhere wide open and they press us to come and teach them. The change is so wonderful that if any one two years ago had predicted the present state of affairs we would have said 'Behold, if the Lord would make windows in heaven might this thing be?' Here are no less than 50,000 people in this station changed from bitter opposition to friendliness in one year, their hearts once closed to our message now all open. "Who hath heard such a thing? Who hath seen such things? Shall a nation be born at once?" We do not mean by this that they are all won to Christ but we mean that their attitude toward Christianity has undergone a marvellous change, we mean that some have yielded to Christ and the majority of them furnish a field that is white already for the reapers."

Miss Perkins also reports that a special interest among the Shanars of Tirumangalam is in part due to these riots last year.

There has also been a large number of Shanar boys in the Hindu Boys' School of Tirumangalam, and a good number of Shanar girls in the Hindu Girls' School of

Aruppukottai, whereas hitherto no girls were sent from this caste to the school there.

In February there was quite a severe shock of earthquake the effects being pretty generally
 EARTH-QUAKE. felt throughout Southern India. This was so unusual an occurrence that it seems to have made a deep impression on the people, especially on the women, and gave the Bible women an additional opportunity for work among them. This is especially spoken of in reports from Madura and Periakulam. Miss Swift says:—"The earth-quake in February brought to our notice again the fact often before observed, that at times of unusual disturbance or fear, the people turn instinctively to the Christians for information, as if convinced that true knowledge lies with us. The Bible women were hailed from every quarter as they passed, women leaning from the windows to call them, messengers coming in search of them."

Mrs. Tracy writes that after this earth-quake many of the pupils of the Bible women "remembered what had been taught them from the gospel in regard to the day of Judgment. Their emotional natures saw their idols demolished and they were convinced of the vanity of trusting them any longer."

Agency.

The number of missionaries on the field at the end of the year is 28 as against 32 at the end
 MISSIONARIES. of 1899, a loss of four.* After a long period of service covering with occasional furloughs to America a period of 40 years, Dr. and Mrs. Washburn in March retired from the Madura Mission to spend the remaining days of their life in America.

During their long service in the mission, and especially

* Dr. and Mrs. Frank Van Allen returned from America early in 1901.

by their work at Pasumalai they have given the best part of their life in the name of Christ to the cause of missions in India and have left a lasting impress upon the work of the Madura Mission.

Rev. J. C. Perkins of Tirumangalam left temporarily his station in July to take his two sons, Donald and Kenneth, to America to place them in school. The mission has been sorry to learn that Mr. Perkins does not see his way clear to return to the mission at present, but they hope that ere long he may join them again on the field.

Mr. and Mrs. Holton, who were temporarily transferred to Jaffna in 1898 went to America on furlough early in 1900, and hope to return to the Madura Mission on the expiration of their furlough.

The need is urgent for immediate re-enforcements to take the place of those who have thus been compelled to leave the field.

NATIVE AGENTS. Table showing number of agents:—

			1900	1899
Ordained Pastors	...	...	25	25
Catechists	...	...	131	133
Evangelists	...	...	13	15
Bible Women	...	...	77	70
Masters...	...	...	199	202
Mistresses	...	...	142	131
Medical Agents	...	...	24	24
Total ...			613	600

The total number of native agents is 613 as against 600 last year, a gain of 13. This gain is entirely due to the larger number of Bible women and School-mistresses employed, there having been an actual loss in the number of Catechists and School-masters employed. This would seem to indicate that the fact that the Women's Board continues to grant the full appropriations asked for while the American Board representing the Men's department continues to grant from year to year a much reduced appropriation from the amount asked is bearing fruit, so that the Women's work is being steadily pushed forward while in some

respects at least the men's share of the work is being reduced. It is earnestly hoped by the mission that in the near future the American Board may see its way to grant the full appropriations asked for by the mission so that there may be also an advance in the Men's department.

The number of ordained Pastors remains the same as last year, the number still being 25. Tirupuvanam is the only station without a Pastor, while the Periakulam Station has the largest number under this head of any of the stations, the number of ordained men in that station being 5.

The number of Evangelists and of Medical agents remains the same as last year. A total native agency of 613 gives an average of nearly 22 for each ordained missionary, missionary's wife and single woman in the mission. This is a goodly number and if these men and women were all filled with the Spirit of the Most High, always earnest and faithful in the service of Christ, their Master, they ought under the blessing of God to accomplish much in making this corner of India a fruitful garden in Emmanuel's land. It is a pleasure to report that in many instances these helpers are indeed faithful in season and out of season, walking humbly and faithfully in the foot-steps of the Master, and are bearing fruit for Him. It is also a source of satisfaction to note that there is a gradual improvement from year to year in the efficiency and spirit of this large body of workers. Those who are but poorly equipped intellectually and those whose spirit seems to savor of the things of men rather than of the things of God are being put aside and better truer men put in their places.

What can the missionary do for this large body of fellow workers to inspire and direct them? Doubtless the most important thing that he can do is for himself to walk humbly, godly, lovingly with them, helping them by what he does and by the silent potent influence of his example rather than by anything that he can say to them. To the missionary in charge of a station it is impossible to visit each man in his own field very often during the year. This is especi-

ally true where the stations are large as some are, or where one man has charge of two stations as is still the case in one instance.

Perhaps, aside from his daily walk among his people, the best opportunity which the missionary

MONTHLY has to influence his helpers is in the
MEETING. monthly meeting. Here all the native helpers are together. Each one makes

a report of his work for the month, there are meetings for prayer and counsel together, and of waiting before God. The Bible lessons are recited, difficult matters connected with administration are discussed and decided and in many ways this meeting, usually lasting for two or three days, may be turned to good account by the missionary. The following from Dr. Chester illustrates pretty well the plan of one of these meetings:—"The monthly meetings of the native assistants have been both interesting and profitable. They are together, in Dindigul, for two days, each month. A portion of this time is occupied in the recitation of Scripture and other special lessons, given out by a committee of the mission, for the general meetings of our native assistants, in the months of March and September.

At these monthly meetings I hear a report of their work from each of the Native Pastors, Catechists and Evangelists. One hour is given, at each meeting, for a special prayer meeting. No addresses are made but only prayers offered, and these but short. The subjects of the petitions, which I suggest, are directly connected with our mission work.

Our most interesting meeting is held on one of the evenings of our monthly meeting. A special and very important subject is chosen for consideration, and as many as six short addresses are made by the Native Pastors and Catechists, and prayers offered, with special reference to the subject under consideration. These meetings have grown in interest, and there has been much improvement in the character of the addresses."

Special meeting are sometimes held for the benefit of those who are thus united with us in the work of ministry.

Of one such meeting during the year Mr. Jeffery writes as follows:—"During the latter part of the year a convention for deepening the spiritual life of the mission agents of the Melur and Tirupuvanam Stations was held at Melur. We were very fortunate in securing the help of G. S. Eddy, Esq., Travelling Secretary of the Students' Volunteer Movement in India to assist in these meetings. We also had the help of one of the teachers of the Pasumalai Theological Seminary. The meetings were most profitable and many hearts were touched with a new spirit of devotion."

Congregations.

Table showing summary of Congregations:—

	1900	1899
Villages in which there are Christians ...	501	491
Number of Congregations ...	345	348
Total Adherents ...	17,276	16,851
Average Sabbath Attendance...	10,800	9,819
Sabbath Schools ...	258	260
Churches and Prayer-Houses...	231	222

The number of villages in which there are Christians has increased from 491 in 1899 to 501 in

VILLAGES. 1900, a gain of 10. The highest gain under this head is in Battalagundu and Periakulam, each gaining 4.

CONGREGATIONS. The number of congregations has however declined from 348 to 345, a loss of 3.

The number of adherents has increased from 16,851 in 1899 to 17,276 in 1900, a gain of 425, ADHERENTS. or $2\frac{1}{2}$ per cent. over last year. This gain is much less than the gain last year, which was however an exceptional year in the gain

under this head. Periakulam this year shows the largest gain, the number there being 116.

Analyzing this gain we find that there has been an actual loss of 39 in the number of men in the congregations, which is perhaps due to large emigrations from the district on account of famine conditions prevailing,

ANALYSIS OF GAIN.

the men leaving their families and going out to seek employment elsewhere. There has been a gain of 119 in the number of women, and a gain of 343 in the number of children. This increase in the number of children is especially encouraging as it shows a good number of boys and girls being brought under Christian influences in early life.

The additions that have come to us during the year have come from a great variety of castes. Miss Perkins writes from Tirumangalam as follows concerning a special movement among the Shanars;—"For many years the Christians of the town have been gathered from one caste and we have longed and prayed that the ranks might be broken, that there might be an opening through the wall of Hinduism about us. With this purpose in view, special efforts have been made for months past amongst the Shanars and the Lord has thus rewarded our labors and opened a door, which we trust no man shall shut.

A deeper work has been done than is at present visible, for from time to time, the pastor is interviewed by members of the caste who seem impressed by the truth, noticeably among them, a priest who ministers to twenty of their household gods.

In one of our villages, fourteen new converts have demolished and burned their special deity and his shrine to prove their sincerity in turning from idols to the worship of the true and living God.

We have had a number of accessions this year from two high castes which have hitherto been slow in embracing Christianity. At present there is a movement among them."

Dr. Chester writes from Dindigul that "A very interesting part of our work, this year, has been the gathering in-

to our congregations of a good number of persons, who, up to the present time, have been idolaters. These have come from seven different villages. Twenty-six, after a careful examination, have been admitted to the church. The work is still going on and numbers are still coming out from Hinduism. The people, who are thus coming to us are of a low social status, but they are intelligent, industrious and have much of interest about them."

Mr. Herrick writes from Battalagundu of still another type. He says:—"One man I remember coming with a teacher last March and professing his desire to return to the congregation he had left some years ago. He had come into the mission in the famine of 1875, perhaps attracted then by the hope of gain, but after the stress was over had returned to his own people. He did not ask me for help at the time and has since asked for little. He brought with him the little drum that he was wont to use in pursuing the calling of a *kodangi* or sooth-sayer and gave it to me in proof of having renounced this evil method of gaining a livelihood."

The average sabbath attendance has been 10,800 as against 9,819 last year. This shows an increase of nearly 1000, or about 10 per cent.

SABBATH
ATTENDANCE. in the average attendance on the ministrations of God's Word, a gain which is cause for thankfulness as showing that there is a development in the steady going Christian character of our people.

The number of births in the congregations during the year was 536 as against 438 last year,

BIRTHS. a gain of 98, or over 22 per cent.

The number of deaths has increased from 241 to 379, an increase of 138, or of over 57 per cent.,

DEATHS. which is doubtless due in part at least to the epidemic of cholera prevailing in the Madura, Periakulam and Melur Stations.

The number of marriages has increased from 108 to 118, a gain of only 10, or only a little over 9 per cent.

MARRIAGES.

The number of Sabbath-schools has declined from 260 to 258, a loss of 2, while the Sabbath-school attendance has increased from 7,468 to 7,786, a gain of 318, or a gain of over 4 per cent. One of the largest gains is in connection with the Sunday-school in the Madura High School.

Mr. Chandler writes with reference to Madura that the Sunday-schools have made evident progress in numbers, efficiency and interest. Thirty to forty Hindu boys of the Saurashtra community gather in the East Gate Church Sunday-school every Sunday and have the lesson taught them in their own language.

The number of churches and prayer-houses has increased during the year from 222 to 231, a gain of 9.

A number of new or enlarged churches and prayer-houses are needed throughout the mission. In Melur, Mr. Jeffery writes:—"The congregation is without a building in which to worship at the station centre. The effort of the Pastor and others started a little over a year ago to raise a building fund is going on successfully. All the Christians in the station and many of the Hindus have subscribed very liberally towards a church building. But the total amount that can be collected in this manner will probably not exceed Rs. 600. The needs of the station require a building which will cost not less than Rs. 3,000."

The church at Pasumalai is also in urgent need of enlargement, as when the schools are in session, a large part of the congregation is compelled to stay away from the services because there is no room for them in the church. The congregation at Pasumalai has subscribed a good sum towards enlarging the church, but much more is needed in order to secure a building large enough for the congregation.

There is also need for additional prayer-houses in the villages. Mr. Elwood writes from Palani:—"One congregation has increased to such an extent that the prayer-house

is not large enough to hold all the Christian people in the village, and an enlargement of the building is urgent. In another village where there is a good congregation there is no prayer-house and a suitable one would be an attraction. A good site and Rs. 230 are in hand but more money is needed to erect a substantial building."

Of the opening of one new house of worship, Mr. Elwood writes:—"In one village where a congregation has come into existence in the last two years, we recently held an interesting dedication and communion service. The exercises connected with the dedicatory services were brief but helpful, several helpers taking part. Seven persons were examined for membership and all, seeming fit to join the church, were admitted, though five of them were idolaters only a few months ago. These people formerly worshiped two small, ordinary stones, under a neighbouring tree. Their present worship of God and their changed lives are an evidence of the power of Christ to lift up from the lowest a people for Himself."

In the Battalagundu Station three prayer-houses have been burned this year, two of them having been set on fire out of spite against the catechist. "Six hundred rupees would replace these with buildings of modest dimensions and appearance, and fire proof. Yet the station appropriation for building and repairs is Rs. 208."

NATIVE CONTRIBUTIONS. Table showing summary of native contributions for the year.

	1900	1899
For Church and Congregation Expenses ...	7,008	6,881
For Building and Repairs ...	995	1,196
For Home and Foreign Missions ...	2,071	2,231
Total Contributions ...	10,068	10,308
Fees Collected in Schools ...	16,315	14,714
Total for all Purposes ...	26,387	25,022

Omitting fees received in school, the contributions of the native churches show a gain of Rs. 199 for church and congregation expenses, and a falling off in collections for building and repairs, and for Home and Foreign Missions.

The loss in total contributions is Rs. 240, which may be attributed to the drought and scarcity.

The amount collected as fees in the schools shows an increase of Rs. 1,600.

Comparing the contributions with the Christian community, we find that including fees paid in schools there was over Rs. 5.3 contributed per communicant; excluding fees, a little over Rs. 2 per communicant; and including fees, Rs. 1.5 for each adherent, excluding fees, a little over $\frac{1}{2}$ rupee for each adherent.

The contributions of the people are made in various ways. Most of the mission agents pay a certain sum monthly from their wages. Many congregations and individuals have "*kaliams*" or earthen vessels for gifts, into which small amounts are put, sometimes regularly, sometimes on special occasions as on birthdays, baptism of a child, recovery from sickness and such occasions. Sometimes the people bring of the produce of their lands, their flocks and their herds and give them to be sold for the church.

Another method which has been growing in favor of late is the harvest festival. This year there have not been many of these festivals as the harvests in the earlier part of the year were very deficient, yet there have been such gatherings even this year.

Mr. Herrick reports one from Battalagundu while Mr. Chandler writes as follows of a festival held in the Madura Station:—"When the early harvest time was over, and we

<p>HARVEST FESTIVAL.</p>	<p>talked of a harvest festival, we were discouraged by the thought that there had been no harvest, and consequently nothing on which to found a festival. So it was postponed. But our Christians had been saving up their little tithes, their handfuls of grain from daily allowances, their coins put into earthen 'savings banks,' and chickens; and so the other day we held the festival.</p>
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The first meeting was at noon, when Christian Endeavorers from different village schools, the majority being Hindu boys with a number of Muhammadans, recited vers-

es and sang appropriate Tamil hymns and listened to an object lesson showing by chemical changes in a glass of water how the heart turned black by sin and then was purified by the blood of Christ.

The children were allowed to go home after their meeting, as some had come five or six miles on foot.

The afternoon was taken up with addresses on the subject 'Harvests,' viz., those of Famine, Sin, Benevolence and Salvation.

In the cool of the day a company of our Christian lads gave a gymnastic exhibition that included performances with a trained monkey, those on the horizontal bar and trapeze, and walking a tight wire.

The evening was filled up with a musical preaching service from the story of Ananias and Sapphira.

The second day morning service was a prayer meeting, at which some of the poor ignorant people from the villages took an interesting part.

The final meeting was the session for contributions, and this was long, but not tiresome. Some had walked seventeen miles, and all brought something, so that when we counted up the money and found forty-two rupees with pledges for eight more, we felt that the people had done exceedingly well; they had given a month's income for all present.

Hindu friends of the village had put into the hands of our Christian people enough grain to give a meal to sixty persons, and it was the means of saving many of them from going hungry during their absence from home."

Churches.

In the Churches, there has been a total gain of 26 communicants, while the number of churches reported as being entirely self-supporting is 12, a gain of 3 over last year.

ADDITIONS FROM THE CHRISTIAN COMMUNITY. During the year only 79 persons have been received by profession from Christian homes as compared with 170 during 1899.

There have been received from Romanism 34 during the year as against 11 in the previous year, FROM ROMANISM and from Hinduism 198 as against 132 AND HINDUISM. in the previous year. The gains from Hinduism have been especially encouraging in Dindigul, Tirumangalam, Periakulam, and Arupukottai Stations, Tirumangalam having the largest number from this source, 57, while Arupukottai comes next with 54.

AN ANALYSIS OF THE LOSSES SHOWS THAT 176 HAVE BEEN DISMISSED, 26 HAVE BEEN EXCOMMUNICATED, LOSSES. while 138 have been stricken from the records. The number of members having died during the year has been 110 as against 78 the previous year so that the total losses have been 450 as against 421, an increase of 29.

That the problem of the development of our Christian community is one that demands careful prayerful thought, and that it is one on the other hand that will yield to such treatment is well illustrated by what Mr. Vaughan says of his work in Manamadura. After reporting increase in nearly every department of his work during the year, Mr. Vaughan says:—"In almost every case of increase except it be the increase in the number of adherents, it may be traced, under the blessing of God to the adoption of definite plans calculated to produce these results. It may be not only permissible but expedient at this point to introduce a brief statement of what, after considerable thought and study is considered by those at present in the work, to be the chief object of mission work under the conditions existing at present in the Manamadura Station. With a Christian community more than three-quarters illiterate, and with repeated examples to show that congregations allowed to remain illiterate to the second gene-

ration after becoming Christian almost without exception are lost to the cause; and with the conviction that now that we stand before the non-Christian communities with a body of Christians as the fruits of past labors, and can address no effectual appeal to these communities which is not echoed in the general life of that community—can get them to accept as serious no teaching which they cannot in some degree at least see exemplified in their lives, it has been forced upon me as an unmistakable conviction that the first care of the missionary must be the development of the Christian community. If it be the business of missions to establish independent churches with enough of the life of Christianity within them not only to keep alive themselves but to extend their influence to the non-Christian communities with which they will presumably be surrounded for a considerable period after they have learned to walk alone, then it seems almost a self-evident proposition to say that once a Christian community is formed nothing can be of more importance than its development up to that point at which it will enable the missionary to say ‘my work is done, I bequeath to you the Evangelization of this district and pass on to other spheres of labor.’ To be sure the time can never come when the missionary can turn wholly from effort for the heathen, for the effect which such a step would have upon the infant Church if for no better reason, but the key to the labors in our station for the year is ‘The development of the Christian community in anything that gives fair promise of making it capable of becoming in God’s hands an aggressive instrument for the evangelization of its neighbors first and direct effort for the non-Christian communities as such second.’ All plans have been laid with reference to this and in so far as possible these have been carried out and in the carrying of them out God has given us the blessing of additions from the non-Christians.

Hitherto the plan has been for each worker to be directly responsible to none but the missionary who in many cases could visit and inspect his work not oftener than twice a year. The catechist was given charge of from two

to six or seven villages and was left to himself to decide as to the number and arrangement of his meetings with the people, it being of course understood that he provided in some way for a service at least once a week except in exceptional cases, for each village. Under this system the missionary has been unable, and in some cases has hardly expected to find any improvement in Christian knowledge from one visit to another.

Early in the present year, but after several months of investigation and several conferences with the leading native agents of the station, a new plan was tried. The station was divided into three parts. Into two out of these three divisions or circles experienced men were placed as Superintending Catechists, the Pastor, in the absence of a suitable man for the third circle taking charge of the same himself. These men are in charge of all the work carried on within the limits of their circle. They make plans for the work of each agent working under them and submit them to the missionary for his approval or alteration. After approval a copy is given to each worker showing him just what he is intended to do in each village or school. In this way it has been found possible to provide a Sunday service for all but four or five of the 51 villages in which there are Christians by uniting two or three in one congregation. In addition to this each village is visited once during the week by an agent for the purpose of teaching the Bible. This makes the catechists much more busy than they were before and nearly doubles the number of meetings held during the year.

The Superintending Catechist is to visit each congregation and school once a month, examine and compare results with those of his last visit, make notes of the same to discuss with the missionary at the next monthly meeting and suggest both to the agent and missionary such changes as he thinks advisable as to methods of work.

This plan of work is still too new to be spoken of very confidently but the results at present traceable to it are:—An increased Sabbath attendance, an increase in the Bible knowledge of many of the congregations, and a general

increase in the efficiency of the workers upon whom it is no reflection to say that they can work better with a definite plan to work to than when all is left to promptings of the hour."

It is sometimes said by critics of missions that those who accept Christianity do so from hope of worldly gain, the poor that they may have financial help and the low caste that they may improve their social position. This is sometimes true, but not always. Within our churches in the Madura District are some who are worthy to stand with the martyrs and prophets of old.

The following reported by Dr. Jones from the Tirumangalam Station, may serve as an example of how intelligent, well-to-do, spiritually minded men of the better castes sometimes are faithful though great tribulation.

"Early one Sunday morning in November I administered the Lord's Supper to a body of some seven Christians and received into the church by confession of faith two bright young men. This congregation is in an out of the way place and is unique as being composed entirely of young men. Ten years ago they were all Hindu boys—the sons of well-to-do men of the high caste and ruling class of that village. An old catechist of very limited knowledge and with little or no training but with the love of Christ in his heart lived a mile and a half from this village and decided to open a little school for the education of the Hindu boys. So faithfully did he do his work as a Christian that his scholars soon began to take an interest in the Bible and to learn many of its verses. They also began to hold prayer meetings and to take up contributions which were sent regularly to me. These boys have now grown into young manhood—the oldest being about 25—and have also, under their old spiritual guide, developed into Christians. They are the ones to whom I administered the Sacrament the other day; and a more earnest eager congregation of Christians I have rarely seen. They have been bitterly persecuted—the whole village persists in abusing them and their own families have used all the

resources of severity, of love and of tears to bring them to renounce their new faith. Never did young men accept Christ as their Saviour under more adverse outer circumstances, and rarely did any seem to develop more beautifully in character. The oldest of their number is the only one who is married, and his wife and mother will have none of his new found life and faith. This year he was robbed by a neighbor of nearly Rs. 100; but instead of going to law he merely said that for Christ's sake he would endure it. So he charged it to those losses which are his real gain. Seven of these youth are now members of Christ's body, and several others are heart and soul with them, but have not yet courage enough to stand the opposition which will overtake them when they are baptized."

Bible Women.

Summary of work done by Bible Women:—

	1900	1899
Number of Persons on the Roll ...	4,374	4,054
Do. Do. under instruction at the end of the year... ..	3,174	2,994
Number of separate houses visited ...	17,971	16,160
Do. Hearers	184,672	175,040

There has been an encouraging growth in the work of the Bible women during the year. The number of persons on the roll is 4,374, as against 4,054 last year, a gain of 320.

The number of pupils under instruction has risen from 2,994 to 3,174, a gain of 820, or over 26 per cent. The number of separate houses visited shows an increase of 1,811, while the number of hearers has increased from 175,040 to 184,672, a gain of 9,632.

The Madura Station has by far the largest number of pupils on the rolls of the Bible women, which is accounted for by the fact that the Bible women being trained in the Bible School together with a number of other Bible women in the city, all working with Miss Swift are pushing the

work in Madura city, while the work of the Bible women in the villages is in charge of Miss Root who is able to devote her entire time to this department. The total number in Madura is 2,690 or more than one half of the total. Aruppukottai comes next with 438. Madura has 39 Bible women out of a total of 70; Aruppukottai comes next with 9.

With reference to the general purpose of this work, Mrs. Elwood says:—"The purpose of the

PURPOSE. work is to bring the knowledge of the gospel to the Hindu women in their houses. To those of us who know something of the home life of the people, especially the place that woman occupies in the home; the great power which Hinduism with all its degrading idolatry has over her; her ignorance and superstition; her often times very unhappy and hopeless life; and yet the very great influence for good or evil she wields in that home; the importance of this work is very evident.

To these women the Bible woman is teacher, friend and comforter. Into her sympathetic ear many a tale of sorrow, of trial, of suffering, is poured. And by her sympathy, tact, good advice, and prayers she wins her way into the hearts and confidence of the women.

The methods whereby the Bible women gain an entrance to these houses are of the simplest. With her Bible and hymn book, a primer for beginners, a book of Bible verses which the women are taught to commit to memory, a few tracts, her register in which she keeps an account of all visits made, etc., she enters the very strong holds of Hinduism. As a rule the women receive her gladly. Entering a house, she gathers the women about her and hears the pupils read their lesson, then questions them about it to see if they understand what they have read, then hears them recite their verses; or if the pupil is not advanced enough to read and learn them herself, the Bible woman teaches them to her. If the lesson read is in the Bible she makes it the subject of her address to those who may be gathered around listening. In this way many hear the

gospel who would otherwise probably not have an opportunity."

Miss Root, who has charge of the Bible women's work in the villages of the Madura Station

VILLAGE says of that work during the year:—

WORK. "Our method has been to have a number of centers from which the Bible

women reach villages in every direction. But more centers must be opened in order to reach more villages. Where are the helpers and the means?

Touring among the villages is a source of much pleasure and profit. It gives us the opportunity to come more in contact with the heathen women than we could otherwise. As we see more of their needs we learn better how to deal with them. The kindness received from all the villagers during the stay of several days is most gratifying.

During the latter part of the year Dr. Parker kindly furnished us with a few medicines for simple ailments, and we have dispensed them in the village streets. This has been a help to the work, and we hope has benefitted some who are unwilling through fear and ignorance to come to the hospitals in town. It has already induced some to come in who otherwise would not have come.

As we review the work of this year, we note with pleasure a more earnest and consecrated spirit on the part of some of the Bible women."

The Bible women of other stations also occasionally engage in itineracies among the villages. Aruppukottai reports two itineracies among the distant villages of the station, the Bible women being received enthusiastically wherever they went, and permitted to depart only with great reluctance. In one village a prominent man with his wife and children vacated his house for the use of the Bible women during their stay in the village, furnishing also cooking utensils, water and firewood. In another village where all the houses but one had been unroofed by fire the night before the Bible women came, the one remaining house was given up for their use on arrival.



A Dam along the Periar Channel.



Tent used by Miss Root in her Village Bible Women's Work.

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Mrs. Tracy, in reviewing the work of the Bible women for the year in the Periakulam Station, speaks of the "steady though slow change in public opinion in regard to teaching women. Many of those who were out-spoken enemies of educating women may be counted to-day as sympathizers with, if not pronounced advocates of, female education. This is particularly the case among educated men, or those in Government offices.

The Bible women keep a record of their daily experiences, which are very interesting. Most of the pupils need the gospel presented to them in the same simple way as to children. A few of the Bible women have rare natural gifts in teaching Bible stories, parables, songs, and hymns, which take the place of songs, about the heathen gods, their deceits and their cruelties, formerly sung by these pupils to their children. The wish among Hindu women to buy their own Testaments and hymn books, etc., is very common—and while custom and fear of husbands may keep them from open confession of Christ, they come to be known as women who do not go to heathen temples, but who read the Bible and pray.

The Christian workers often refer to the coldness and indifference the Hindu women at first show to their teachings, and finally become so much interested that they beg the Christian women to come every day and teach them; and voluntarily give small sums of money toward the support of Bible teachers. In time of epidemic diseases the Bible women are ready for any and every good work that presents itself, not sparing themselves day or night, thereby exposing their own families to the fatal disease.

The caste homes are more accessible now than ever before. In a few Brahmin homes the children are taught to read the Bible, memorize it, sing Christian hymns, and pray."

Medical Work.

GENERAL SUMMARY.				1900	1899
Number of Hospitals and Dispensaries				6	4
"	In-patients	...	...	397	471
"	Out-patients	...	...	64,631	73,443

The number of in-patients in the hospitals and dispensaries has decreased from 471 to 397, a decrease of 74. The decrease of 32 in the Woman's Hospital, Madura, is due to a number of cholera cases in the hospital, while the decrease in the Albert Victor Hospital, is doubtless due to the absence of Dr. Van Allen on furlough.

The out-patients have decreased from 73,443 to 64,631 a decrease of 8,812. There has been an increase of 686 in the Albert Victor Hospital, and an increase of 823 in the Woman's Hospital, Madura. The decrease in the Dindigul Hospital has been due entirely to the fact that a Municipal Dispensary has been opened in the town during the year, while a Woman's Hospital in Dindigul is also supported by the Municipality.

Pasumalai reports 5,885 out-patients.

Manamadura reports 999 out-patients, treated in its new dispensary.

The medical work of the mission is slowly being extended from the larger centers. One new dispensary, the "MANCHESTER DISPENSARY" at Manamadura, has been opened during the year and the mission dispensaries at Aruppukottai and Pasumalai have been continued. In Madura the absence of Dr. Van Allen on furlough has left the Albert Victor Hospital without a European Doctor. During the absence of Dr. Van Allen the Rev. J. S. Chandler has been in charge.

Through the kindness of Dr. Parker a young man has been taken into the Woman's Hospital at Madura with a view to training him as a medical assistant for the dispensary at Pasumalai. There is a great need throughout the mission for a number of young men trained as medical

evangelists, who could treat all but the more difficult cases in the villages. A large and very inviting field for the expansion of the medical work lies along this line.

THE WOMEN'S HOSPITAL, MADURA.

(Miss H. E. Parker, M.D., in charge.)

As the following table shows, the attendance at the Women's Hospital has not materially varied from last year.

			1900	1899
New Out-patients	...	...	19,230	18,430
„ In-patients	...	...	252	305
Labor Cases	...	...	44	25
Prescriptions written	...	...	43,208	44,149
The patients included:				
Europeans and Eurasians	...	...	98	
Mohammedans	...	...	1,273	
Hindus	...	...	12,206	
Native Christians	...	...	5,949	

The admission into the hospital of six cholera cases as in-patients, and the experience of the doctor in charge connected with these cases greatly emphasized the need of a small detached building for severe contagious diseases. More visits have been made to the houses than in previous years. This outside work is sometimes insignificant, sometimes exhausting. The unexpectedness of the calls is their most trying quality. A vigil in a native house or a long night drive on a rough road, easily arranged for if foreseen, becomes a task if neither time nor energy has been reserved for it. Mlle. Cronier has aided in these visits, especially when the doctor was absent or occupied, and has directed the nursing of the in-patients. There has been a gratifying increase of experience and skill on the part of the younger helpers.

One patient has been baptized—a young woman who came here blind and in a pitiable condition. Her eyes had been diseased for nearly a year and were past help, but her strength returned and her spiritual vision was quickened. A village woman of the Farmer caste, she had never been to school, but the Bible woman's teaching entered an eager

mind. All day long she would sit saying over to herself the Bible verses and singing the hymns, and no other patient could tell the old histories so graphically. Now she is learning to read the raised letters and often tries to teach what she knows of Christ.

ALBERT VICTOR HOSPITAL, MADURA.

(Rev. J. S. Chandler, in charge.)

The absence of the physician in charge has necessarily greatly limited the work accomplished. Still it has been open day and night through the year and 21,612 new cases have been treated by the Hospital Assistant and Compounders.

1,171 minor surgical operations have been performed. The "Sami Iyer Endowment Fund" of Rs. 1,000 has yielded interest regularly. It is a fund given by M.R.Ry. K. Narayana Iyer Avergal, Rao Bahadur, in the name of his uncle the late M.R.Ry. Sami Iyer Avergal, that the interest may always be used for the support of some patient irrespective of caste, color, or religion.

We are grateful to the Madura Municipal Council for a grant of Rs. 1000, to the District Board for Rs. 500, and to the Lessees of the Sivaganga Zemindary for Rs. 500, and to the Manager of the Sivaganga *Magime*i Fund for Rs. 250.

An evangelist has been at work through the year both in the hospital and in the homes of the patients.

We hope that the beneficent work of healing the body has gone hand in hand with the blessed influences for the healing of the soul.

THE DINDIGUL DISPENSARY.

(Rev. Edward Chester, M.D., in charge.)

The medical work in the Dindigul Dispensary has been continued during the year under review on the same general plan, and with much the same success as in previous years. While there has been a falling off owing to the



A patient brought 20 miles on a stretcher to the Albert Victor Hospital.

causes already noted the native Christian families and many of the Hindus and Muhammadans, both from the town of Dindigul and from the surrounding villages, who have for many years regularly attended our mission dispensary and look upon the missionary in charge as their personal friend, still continue to seek our medical treatment.

The difference between a Christian College and one which is carried on under purely secular principles is well known by those living in India. And so have the people of this country learned to estimate the value of a mission dispensary.

As during the 36 years I have kept up my medical work in Dindigul, considering it a most important part of my general mission work, so do I hope, with God's blessing, to continue it while I am permitted to remain in charge of the Dindigul Station.

MANCHESTER DISPENSARY.

(Rev. C. S. Vaughan, in charge.)

This institution owes its existence to the generosity and lively interest in all that pertains to missions of G. H. Manchester, M.D., the Assistant Medical Superintendent of the Asylum for the Insane in New Westminster B. C. Canada, who hearing that such an institution was necessary, kindly agreed to pay the salary of a suitable man and supply such instruments and medicines as the demands of what is virtually a school dispensary would call for. Therefore, in June of 1900 a suitable man was secured and the work opened. The young man in charge is the son of a former Hospital Assistant in the mission hospitals both in Dindigul and Madura and has taken a course of study and secured a certificate from a Government Medical School, so is duly qualified professionally for his post. The chief object of the institution is to provide medical care for the hundred and more children gathered in the schools and homes on the mission compound and in a more general way to act as a general mission dispensary. The opening of this work has been a great relief to those who formerly had

at times to treat as many as thirty children in a single day for sundry slight ailments, while in more than one case the spared life has awakened the gratitude of parents and friends.

I desire to acknowledge the gratitude which we all in Manamadura, missionary and people alike, feel toward Dr. Manchester for his generous gift of Rs. 30 per month which thus far has sufficed to meet all expenses connected with this work. To say nothing of the direct benefit to the people, which was of course the moving factor in its establishment, the relief which the presence of a medical man on the compound has brought to the missionary and his wife in a country where at any moment one is liable to be brought face to face with Cholera, Small-pox, Typhoid or other like diseases, has placed them under great obligation to the kind friend who has made possible the opening of this dispensary.

Education.

The educational work of the mission is growing, and a continually increasing sum of money is being spent for this purpose, the increase coming principally from fees received in the schools. The mission believes that it is wise to educate and develop the Christian community so as to fit it more and more for that position where it will be not only able to sustain itself but also to independently extend its own borders. It will also be seen that the schools are successful evangelistic agencies.

A change in the organization of the educational department of the mission has recently been made by the substituting what is known as "the Committee on Education" for what was formerly known as the "Committee on Educational Institutions." The duty of the old committee was

to visit annually and report to the mission on the special institutions in Madura and Pasumalai. The duty of the new committee is to have under consideration questions pertaining to the general educational work of the mission.

During the year another committee known as the "Inter-School Examination and text-book Committee" was appointed to provide for uniform examinations and text-books so far as possible in all schools of the mission.

GENERAL SUMMARY.

		1900	1899
Total of all Christian Students...	...	2,243	2,117
Grand Total on the Rolls of all Scholars	...	8,046	7,682
Schools entirely Self-supporting	...	4	3
Number united with Church	...	27	60
Fees from all Schools	...	16,315	14,714

The total number of Christian students in all schools has risen from 2,117 to 2,243 a gain of 126, a gain of nearly 6 per cent., while the grand total of all scholars in all schools has increased from 7,682 to 8,046, a gain of 364, a gain of 4.7 per cent.

The schools entirely self-supporting have increased from 3 to 4. The one in Dindigul continues self-supporting.

Manamadura reports 2 schools as self-supporting for the first time.

The number uniting with the church falls from 60 in 1899 to 27 in 1900, which is the most unsatisfactory part of the school statistics for the year. The Tirumangalam Boarding School shows the best results under this head.

The total amount collected as fees is 16,315 Rs., against 14,714 last year, a gain of 1,601 Rs. or a little over 10 per cent.

SUMMARY FOR SPECIAL INSTITUTIONS.

SPECIAL INSTITUTIONS.	No. of Teachers.	Theological Stud'ts.	Normal Students.	Stu'ts. in Col. Dept.	Do. in High Schl.	Do. Low. Sec. Dept.	Do. Primary Dept.	Total Students.	Total Students in 1899.
Madura Bible School	1	13	...	...	...	...	...	13	16
Girls' Training School	13	...	34	...	12	105	121	272	248
Madura High School	13	...	...	...	103	128	86	317	271
Dindigul Lower Secondary School.	13	...	...	...	...	135	201	336	334
Pasumalai Theological Seminary ...	3	41	...	...	...	...	...	41	36
Pasumalai Col. and Tr. Institution..	18	...	30	26	95	160	95	406	377
Palani Lower Secondary School ...	1	...	...	...	...	9	...	9	...
Manamadura Industrial School ...	2	...	...	...	...	...	16	16	16
Total	64	54	64	26	210	537	519	1410	1298
Total for 1899 ...	66	52	49	32	136	508	491	1298	...

Taking first the special institutions, including the two Lower Secondary Day Schools at Palani and Dindigul, it will be seen that the number of schools has been increased by 1, which is owing to the opening of a new Lower Secondary Day School at Palani. The total number of Theological students has increased by two.

The Normal students show an increase of 12 in the Girls' School, Madura, and an increase of 3 at Pasumalai making a total increase of 15. The students in the College department at Pasumalai is 26, a decrease of 6 over last year.

The students in the High School department show an increase over last year of 44, the Girls' School gaining 3, the Madura High School 19, Pasumalai 22. In the Lower Secondary department, the gain has been 29.

Table showing general progress in the mission during the year with reference to education :—

PERSONS ABLE TO READ IN CONGREGATIONS.				1900	1899
Men able to read ... ..	...	...	...	2,420	2,384
Women able to read ... ..	...	...	...	1,226	1,188
Children „ „ „ ... ..	...	...	...	2,459	2,359
Total ... ..	...	...	...	6,105	5,831

It will be seen that the total number of persons able to read has increased from 5,831 in 1899 to 6,105 in 1900, a gain of 274 or nearly 5 per cent. This gain is made up as follows:—36 men, 33 women, and 200 children. The men able to read outnumber the women able to read, as nearly 2 to 1.

SPECIAL INSTITUTIONS.

BIBLE SCHOOL, MADURA.

(*Miss Eva M. Swift, Principal.*)

This school continues to train Bible women for work not only in the Madura Mission but a number of the pupils are also sent from other missions. The demand for trained Bible women is far greater than the Principal is able to supply.

With reference to the work of the year the Principal says:—

“We have added to our former curriculum the subject of Hindustani. The condition of the Muhammadans of this Presidency is very sad. Nearly three millions of people are having very little done for them of direct Gospel work. This work is crippled for want of helpers who can speak Hindustani. I therefore have come to feel that the Tamil Church has a large debt here not yet paid. I am making an experiment of the Tamil woman’s ability to acquire the language, and I have the hope that the effort may be at least like a pebble dropped into the smooth waters—creating a ripple of influence which shall in turn create others.

On the anniversary of the opening of the school we celebrated the occasion in a special manner. We invited former students now in the work in various places to meet with us. We entertained them for two days in Indiana Hall. The first day we held a special meeting in the tent which was followed by a feast. Our tent was pitched in a

grove of fine Tamarinds in a quiet spot, and gathered there, we spent two hours in listening to the reports of their work. Thirty-six students of the 80 enrolled from the beginning were present. In addition to the regular work of a Bible woman done by all in several out stations of the mission, some of them are engaged in various forms of voluntary service. One has undertaken the really difficult task of collecting the monthly subscriptions for the salary of another Bible woman. One is teaching a night-school after her days work in the homes of the Hindu women; others conduct children's meetings, or teach Sunday-school classes, or conduct a weekly prayer-meeting among the Christian women. One is a worker among the lepers, specially set apart to that work by a sad consecration of disease. Another is at work in the Woman's Hospital. Another has used her knowledge of instructing the blind by teaching a blind girl recently converted in the Hospital. Two students are working in Malāyalam in Travancore. Including these we have sent out six women to three other missions, and have now a student from a fourth mission, thus making a little advance in practical comity. One student is doing Pastors-aid work, and another is working specially among Muhammadans. Still another has been set apart to work among the silk-weavers. It was a good thing to hear all the reports and thus to encourage each other to more earnest effort. Our festival in the tent was followed by special meetings on the day following and a sermon in the church. When we parted again we felt it had been a happy and useful gathering.

I had the pleasure on that occasion of giving to the women thus gathered, each a copy of
 HAND-BOOK FOR the 'Hand-book for Bible women'
 BIBLE-WOMEN. which I had prepared for their use.

This book contains lessons to be taught to Zenana pupils, with many suggestions for the use of the Bible with inquirers. In connection with this book came one of those coincidences, which make one feel that in the coincidence is God's hand. I had hesitated much over the expense of printing. On the day the bill came I received

an unexpected donation for a sum just covering the bill. I trust that the book may be of use to all our workers among women.

We are trying to enlarge the practical work of the students. The difficulty of superintending their work is in the fact that the City Bible Women's work alone is enough for two missionaries. Some of the present class of students have been set to work among the children of the church. Two assist in conducting a small Sunday-school held in the neighborhood. We also conduct a Sunday-school in connection with the school, all the students taking notes and reporting on the following Wednesday. With the exception of the unmarried women all the students do house to house visiting, and some of our most encouraging and pleasant work has been among their pupils.

In a recent social gathering one of our Pastors said the women of his church were his right hand in all good works. It is our hope that our students may go out to such lines of usefulness in the community as shall indeed make them the right hand of the church in its work among the people of this land."

THEOLOGICAL SEMINARY, PASUMALAI.

(Rev. J. P. Jones, D.D., Principal.)

Among the special features of the work of this institution during the year, the Principal mentions the following:—

"The largest attendance in the history of the Seminary.

ATTENDANCE. The attendance is made up of 25 men and 16 women, the women being wives of men who are studying in the school.

A class of six was graduated in March and they have gone back to their respective fields."

Of the class which entered in June, Dr. Jones says:—

JUNIOR CLASS. "This class was large but wanting in the preliminary education and training

which we consider desirable and even essential to those who propose to take a full course in the Seminary. In consequence of this the four of these who had received least training were formed into a separate 'Special Class' which shall only take up the easier and more available studies and be limited to a two years course. It was doubtful whether one or two more of the men should not be added to this class. This state of things is somewhat discouraging and may suggest that we have largely exhausted the good material available in the mission for Seminary classes. This is further suggested by the fact that three of the best trained in the new class have attained that age limit and length of service in the mission which disqualifies for best study and progress in any institution.

Of the 25 students in the school, the highest number, 5, comes from the Tirumangalam Station, Dindigul and Manamadura coming next with 4 each, Melur, Periakulam and Palani have each one, and one comes from the Danish Arcot Mission."

There has been little change in the course of studies during the year. With reference to this

COURSE OF the Principal says :—"We now feel that
STUDY. we have almost reached the perfection
of a scheme which is best adapted to the
class of students which we receive into the institution. Our lectures on the Life of Christ having been published by the Madras Tract Society and we feel that more rapid progress can be now made than formerly in that study. Our work would be still increasingly facilitated if a few more subjects had printed text books for study.

The teaching staff has been unchanged during the year and has cheerfully borne the added

STAFF. burdens due to the prolonged absence of
the Principal on account of sickness,
and to the addition of the special class. I desire to express my gratitude to others who have from time to time visited the Seminary during the year and have rendered us aid by addresses and lectures. This is specially due to



Principal and Instructors, Theological Seminary, Pasumatal, 1899.

one of the members of the mission for the interesting and helpful course of 6 lectures which he delivered to the students on 'The Life of a Servant of God.'

The Anniversary of the Institution was celebrated with much interest, March 27 and 28, when, ANNIVERSARY. in addition to missionary friends, a fair number of the Alumni of the Seminary gathered together and showed their interest in their *Alma Mater*. On this occasion the organization of the Alumni Association was perfected and a meeting of considerable interest was held at which several members made addresses. I am much pleased with this organization and trust that it will be well sustained; for I can see how it may be of much mutual benefit to the Seminary and its graduates.

During the year an effort has been made to collect funds for the 'Barnes Scholarship' instituted SCHOLARSHIPS. last year. Only a fair beginning has yet been made; the sum collected being about Rs. 350.

The 'Mrs. Jones Scholarship' has also reached the sum of Rs. 150.

Though these sums are small they are encouraging as they indicate a growing willingness on the part of our Native Christians to deny themselves in behalf of this important school established to strengthen the cause of Christ among them."

The outside work of the school is an important part of the training for Christian service which PRACTICAL the young men get in the Seminary, and WORK. this has been well sustained during the year. Every Wednesday afternoon is given up entirely to the work of preaching in the villages. This work is participated in by students and teachers, and an effort has also been made to sow the seed among the crowds attending the neighboring festivals. In addition to this, five itineracies, embracing a total period of 37 days, have been conducted during the vacations.

A number of papers and magazines have been supplied to the reading room and the Monday evening meetings at the bungalow for conference and discussion of the leading events of the world have been continued.

Careful attention is given to the Musical training of the students of this department. One hour a week is given to vocal culture, two hours to Tamil singing, and two hours to instruction on the violin. Nearly all of the students are taught to play on the violin and qualify themselves to play common tunes and lyrics whereby they may in the future become better able to lead their congregations in sacred song. Some time is also given to English singing every week.

In an institution of this kind much care is needed "to see that heart culture goes forward side by side with head culture. To provide for this the importance of spiritual growth and communion with God rather than a high pass in examinations is constantly emphasized. The Friday evening prayer-meeting for the men and the Tuesday afternoon prayer-meeting for the women aid in this culture. Private and concerted Bible study is also arranged for and encouraged."

In conclusion, the Principal says:—"I close this report with an expression of deep gratitude to those who have so generously aided us in financially maintaining this work—especially to our good and constant friends of Montreal, Canada. And I pray that the new year and century may bring to the institution and all connected with it a new and a rich blessing such as we have never yet experienced."

GIRLS' HIGH SCHOOL AND TRAINING SCHOOL, MADURA.

(Misses B. B. and M. T. Noyes, in charge.)

In the mission scheme of education this institution pro-

vides for the higher education of women, "the training of young girls for Christ whether in their homes or in the mission schools."

With reference to the work of the year Miss Bessie Noyes, writes:—"Of the 272 pupils in
ATTENDANCE. the school, 259 are Christians. Many little Hindu girls of the silk-weaver caste attend the school as day-scholars, but not more than 13 have been entered on the rolls, so irregular are they in attendance. Instruction in calisthenics and drill is given three times a week, and pupils are encouraged to play games in the evening leisure hour. Croquet and Badminton have lately been introduced, and are very popular with the older girls, for whom we have hitherto found it difficult to provide suitable physical exercise.

The results of the promotion examinations this year are satisfactory. Those of the annual Gov-
EXAMINATIONS. ernment examinations held in December, 1900 are not yet published.

For 1899 the results were as follows:—

Departments.	Primary.	Lower Secondary.	
		English.	Tamil.
Sent up ...	9	11	4
Passed ...	9	10	1

Four pupils in the English Lower Secondary class gained first class certificates.

Government scholarships were again received in the High School and Lower Secondary departments, on the results of examinations.

This is the first year in which we have had three properly organized classes in our High
HIGH SCHOOL. School. For the first time in the history of this school, and probably for the first time in this district, two young women have this year been sent up for the University Matriculation Examination.

They were obliged to write their examination in the same hall as the hundreds of male candidates, and their presence there caused no small astonishment. There is now a great call for high-grade school-mistresses, and we are looking forward to the time when these girls will take their places as teachers in our mission.

It is a matter of regret that the numbers in the High School classes remain so few, for the extra study brings with it an added intelligence and ability to grasp truth which is of untold value while the better knowledge of English there gained is of practical use to those who become teachers.

The results of the Bible examinations so far as known have been very encouraging. In the higher classes the pupils have shown a real interest in the study and have passed well. The course includes most of the historical portions of the Bible, and in the High School a critical study of the Gospels and some Old Testament book.

In the mission Bible Union Prize Examinations for both 1899 and 1900 one of our students received the fifth Standard prize.

<p>The number of boarders has averaged 162.</p> <p>BOARDING DEPARTMENT.</p>	<p>In January there were 198, and we were obliged to send away as many as possible, to the disappointment and grief of all concerned.</p>
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The large number of boarders together with the high prices for grain and all foods which have prevailed throughout the year, have made this year one of unusual financial difficulty. We are very grateful to those whose generosity has provided famine funds, by means of which many poor girls have been kept in school, who otherwise must have been sent away.

The year has been marked by an unusual amount of serious illness. Three pupils who had been dangerously ill with fever were restored in a wonderful way, but five others were taken from us by death.

There has been a quiet but well sustained interest in spiritual matters throughout the year among the girls. Four girls have united with the church on profession of faith and several more are ready to be received. There are 80 of the boarders who are church-members. Meetings have been held with those who wish to be true Christians, and some of the younger girls have shown great earnestness in seeking Christ, and trying to follow Him. We rejoice that some of our school-mistresses and older girls have been led to a fuller consecration of themselves to Christ, which has resulted in spiritual blessing to themselves and others. The school-mistresses have taken great interest in the study of the New Testament book prescribed by the mission for the prize examination for its agents, and one of them received the memoriter prize this year.

In addition to the contributions to their C.E. Society, sixty rupees was raised for famine orphans in Guzerat, Central India. The girls raised part of this by going without their Sunday plantains, and having meat only once, instead of twice a week, for nearly three months, and part was given by the mistresses.

After eight years of work, Miss Mary Noyes is to go to the United States on furlough, early in 1901, and Miss Helen Chandler has been appointed to take associate charge of the school. We welcome her to this work for which she is so eminently fitted."

With reference to the Training School Miss Noyes reports a larger attendance than ever before. Some of these have been sent by other missions, students coming from Tuticorin, Tanjore and Karur.

"The results of the examination of the class for this year are not yet known. The results of the examinations of the class of 1899—1900 are as follows :—

Departments.		Primary.		Lower Secondary.	
Tests	...	Written.	Practical.	Written.	Practical.
Sent up	...	9	7	11	9
Passed	...	9	3	9	7

In March 20 students completed their course and went out as teachers. Of these all but one are employed in teaching, principally in mission schools.

The Y.P.S.C.E. has maintained its interest during the year. The Sunday-school committee have continued their Sunday-school with great success. The average attendance has been 60, and on some Sundays more than 100 children, mostly silk-weaver boys, who follow their young teachers home from church, have attended. Two or three years ago, these boys were very troublesome, but they are now remarkably quiet and well behaved, and many of them have this year been induced to attend the regular church Sunday-school in the afternoon.

In August we had the pleasure of a visit from Miss Rouse, of the student department of the Y.W.C.A., who held several helpful meetings with the girls. During her visit she met the members of the C.E. committees, and aroused in them a new interest in Bible study. As a result of this, the members now take 100 copies of the Y.M.C.A. notes on daily Bible readings and several circles for Bible study have been formed. The number in the societies for 1900 has been:—

Societies.	Active members.	Associate.	Honorary.	Total.
Y.P.S.C.E.	54	11	2	67
Juniors ...	59	20	0	79

During the year the societies have raised nearly 100 rupees, of which 26 rupees has been given to the local

church and the C.M. Union, and the remainder to the support of a village Bible woman.

The annual meeting of the society was held in September, and the exercises though prepared entirely by the girls were very interesting. At the close of the meeting there was a sale of clothing and crocheted lace made by the girls."

MADURA HIGH SCHOOL.

(Rev. W. W. Wallace, M.A., Principal.)

This school, like the Hindu Boys schools at Dindigul, Palani and Tirumangalam, and like all Hindu and Muham-madan Girls schools is kept up as a part of Evangelistic work. The students in the High school are nearly all Hindu and Muhammadan boys. Both Christians and Hindus criticise Government schools as being godless. The Hindus are of recent years making something of an effort to provide religious together with secular instruction for young men by founding such institutions as the Hindu Central College, Benares, under the management of Mrs. Besant. Christian missionaries have from the first taken the position that religious should always accompany secular education. The schools above referred to represent in part the desire of the mission to influence as largely as possible for Christ through special schools, that ever increasing body of educated men and women in India who as in every other country are among the leaders of the people.

With reference to the work of the High School the Principal says:—"The Sunday-school has had an average attendance of 200. A Y.M.C.A. has been started and has grown from 15 to 36 members. Six Hindu boys have joined as associate members all of whom are earnest enquirers. One of the former students has publicly confessed Christ and been baptized. He returns to the school as a teacher with promise of great usefulness.

A sad fact to observe is to find boys coming to believe in Jesus Christ and to love Him without joining the church. Hindus send their boys to the mission High School and

allow them freely to study the Bible. They do not much care what their boys believe so long as they succeed in their studies and conform outwardly to the religion of their ancestors.

A Brahman boy has been connected with the school for several years and has gained a clear knowledge of the Bible. He has been led through the Y.M.C.A. to a devoted Christian life. A false report was taken to his parents that he was going to be baptized and join the church. Immediately he was forbidden to attend school. A telegram was sent to him by his brother saying—‘Don’t join Christianity and disgrace the family.’ A letter followed saying—‘I am extremely sorry for your determination to join Christianity.....I never expected you to be so foolish and go to the lowest caste.....If you do not like to listen to our advice you can do whatever you like and you will feel the consequence. We are advising you for your good. If you join Christianity in conclusion I have to say we will wash hands of you, thinking my brother died, and will never see your living face again. I don’t think you will be so foolish.’

This is the power that prevents many Hindu boys from proclaiming themselves Christians. The fact that there are cases like this proves that the real influence and work of the school lies beyond the power of statistics fully to reveal.

As an English Civil Engineer recently remarked on visiting the school—‘I don’t believe in this sort of thing, you are making the people discontented.’ The High School is making people discontented, as civilization brings discontent to barbarism, and as the Gospel brings discontent to the sinful soul.

Thanks are due to the donors of the Mohammedan and Alumni Scholarship Funds of Rs. 150 each, and to kind friends in America for valuable prizes for the Sunday-school.”

PASUMALAI COLLEGE.

(Rev. W. M. Zumbro, M.A., Principal.)

By the final return to America of Dr. and Mrs. Washburn, the Pasumalai College and Training Institution lost from its active staff those who had been its guiding and inspiring geniuses for over thirty years. It could not but have been a source of gratitude to these faithful servants of Christ to see before they left the mission an institution so well provided with teachers, with buildings and with general equipment as this is. It could hardly have been less gratifying to have received the numerous expressions of heartfelt gratitude and appreciation which came to them from every quarter before their departure. Orphans who had been saved from starvation during the dreadful famine of 1877—78, Hindus who had had the privilege of sharing in the instruction and association at Pasumalai, Christians who had been helped by them, helped in material ways in times of need, helped to a higher life by words of counsel and direction and by the example of a consecrated life, teachers who had had the privilege of being associated with them in the school life and work, all joined in expressions of thanksgiving for their long-life and service in India, and of sorrow as they remembered that they should see their faces no more. Though absent from the College and from the mission the hearts of Dr. and Mrs. Washburn turn often and prayerfully to India and the mission and the College which they so long served. Another European missionary is urgently needed to share in this large work and it is hoped that during the year 1901 sufficient re-enforcements may be sent to the mission to allow of another man being appointed to this work.

This institution, together with all other Boarding schools and other departments of work has felt very much the effect of the scarcity prevailing and the generous help so kindly sent from America through the

BOARDING
DEPARTMENT.

'*Congregationalist*' has been of the greatest help in maintaining the Boarding department. An increasing number of Hindu students have been admitted as boarders during the year.

FIRE. During the early part of the year the College suffered a small loss by a fire which started in some way unknown in the room used as a reading room.

PRIZES. All the departments of the institution have maintained their previous standard in the examinations of the year under review. In the Peter Cator examination at the end of 1899 one of the Pasumalai students gained the third prize of Rs. 25. One of the students who appeared for the F.A. examination in Dec. of 1899 gained the Johnston-of-Carnsolloch Scholarship, a scholarship the funds for which are in the hands of the Madras University to be awarded for two years to the student who being a native of the Madura District stands highest in the subject of Mathematics at any annual University examination. Another student of this institution gained the Christian College Scholarship, a new scholarship instituted this year by the Christian College of Madras to be awarded to any one who having been a student in the First in Arts class in any College in the Madura District during the past two years stood highest in a special examination given by the Christian College. Both of these young men are now continuing their studies for B.A. in the Madras Christian College.

READING ROOM. A good number of papers and magazines have been provided in the reading room, the funds for this being largely furnished by the teachers.

LIBRARY. During the year 213 Volumes have been added to the Collego library. The library is small and a number of new volumes are much needed.

The Y.M.C.A. society has maintained its interest during the year. The catechist who was in charge of the work at Kilanory died early in January, and the society was not able to secure a new man until July. During this interval the school which had been started was discontinued, but was revived again when the new catechist took charge of the work.

SOCIETIES.

The Teachers' Seminary has continued during the year to hold meetings for the discussion of educational problems as well as for the consideration of special matters connected with the institution.

The Lyceum or Students' Debating Society has felt the effects of the increased attention given to it during the year. It is generally said of students coming from the mofussil colleges that they are deficient in their ability to use English as a spoken language as compared with students of the same grade from colleges in the larger centers. With a view to getting a larger attendance and interest in the Lyceum with the hope that in this way this disability of the students might be in part overcome it was decided to try the experiment of closing school one half hour earlier each day when the Lyceum was to meet, the Lyceum meeting occurring immediately after the close of school. These meetings occur fortnightly and the students are now expected to attend the same as at any other class exercise. Another branch of the Lyceum has been started during the year for the benefit of the students of the Fourth and Fifth Forms in the High School.

It has been felt for some time by the teachers and old students of the College that the institution of a 'College Day' which would bring together occasionally as many as possible of the old students and friends of the College would be for the benefit of all. This year for the first time, such a day was planned for, the mission giving up Saturday of September Meeting week to this exercise. A large number of the friends of the College were present, and at

COLLEGE DAY.

a business meeting held during the day it was decided to hold such meetings in the future at intervals of three years.

One practical outcome of this day was the inauguration of a scholarship fund to be known as the 'Washburn Scholarship Fund,' in commemoration of the long period of service which Dr. Washburn gave to the College. The inauguration of this scheme is due entirely to the teachers of the College, and is an expression of their appreciation of his life and work in India.

Hitherto there has been the South-fold Hostel provided for the Brahmin students, and the Yokan Lodge for the Christian students. It has been felt for some time that an additional hostel was needed for the accommodation of the non-Brahmin Hindu students. Hitherto this need has been in part met by setting aside for the use of these students a few rooms available on the school premises. This year however, largely by the generous gift of Mrs. Tufts of Boston, U.S.A., an old friend of the College and the sister of Mrs. Capron who was for many years a missionary in the Madura Mission, one section of a hostel planned for these students has been completed at a cost of Rs. 1,038.

For many years practice in singing has been conducted four mornings out of the week in the church after morning prayers. At this practice Mrs. Washburn has presided at the organ and her absence during the year has been very much felt. During the year one morning each week has been given to practice with the teachers, two mornings to the practice of English hymns with the students, and one morning to the practice of Tamil lyrics.

An effort has been made during the year by the Head Master of the Normal School, and with considerable success, to introduce an easy system of beginning the study of English arranged by Rao Bahadur C. Nagoji Rao Avergal, the Inspector of Schools for the Southern

Circle of the Madras Presidency. It is too early yet to speak of the permanent value of this system but all will admit that the method of teaching English now used by the average Indian teacher leaves much to be desired.

The continued existence of the Upper Secondary department of the Training Institution has been made somewhat uncertain by the establishing by Government of a rival school of this grade in Madura city, and the withdrawal by the Madura District Board of the grant of Rs. 4 per mensem hitherto made to students of the Upper Secondary grade studying in Pasumalai. As this action of Government is directly the opposite of its oft affirmed policy in educational matters, a Memorial has been sent in to His Excellency the Governor in Council of Fort St. George, asking for a withdrawal by Government of the Government Upper Secondary department of their training school in Madura. No reply has as yet been received to this memorial.

For the continued financial help given by the friends of the College in America, and especially for the generous help given by the students and professors of Williams College, for the donations from Mrs. Tufts which made possible the beginning of a home for non-Brahmin Hindu students, for the help to poor students given by the Sunday-school of the Chicago Avenue Church, and for the help in many ways given by Mrs. Capron of Boston, the Principal and all members of the school are exceedingly grateful.

INDUSTRIAL SCHOOL, MANAMADURA.

(Rev. C. S. Vaughan, Manager.)

Starting from small beginnings, this school is an admirable example of what may be done by careful Christian management to develop character out of honest toil. Of the work of the year Mr. Vaughan says:—"During the year the pupils have been, as formerly divided into students, those who work half and study in the boarding school classes half the time, and Apprentices, those who work all the time, having but the one aim of learning a trade. The

number of these two kinds of pupils in various divisions is shown in the following schedule:—

Kind of Pupils.	A Div'n.	B Div'n.	C Div'n.	D Div'n.	Total.
Students	19	...	1	2	22
Apprentices	9	4	1	2	16
Grand Total	28	4	2	4	38

Of the above the following appeared for the annual promotion examinations with the result shown:—

Appeared	11	3	4	4	22
Passed	10	3	4	4	21

The school thus has for the first time in its history a full number of classes for next year. The large number of students in the A Division is accounted for by the fact that the III Standard boys from the boarding school were all taken into the carpentry classes from the first of the year. Several of these had left their homes before the promotion examination in carpentry was given so did not appear, while some two or three boys had made progress enough to take the examination next above the one given to the division in which they had been classed.

In the execution of orders it has been found possible to put more and more upon the boys so that for the latter part of the year it has been found possible to do without the help of any experienced workmen aside from the two teachers. This has led to an improvement in the financial working as shown below:—

	Expenditure.	Receipts.
Opening Balance from 1899	804 6 3	
Expended on Plant	677 4 8	
Current Expenditure	1,273 15 1	
Stock	744 11 5	
Interest on deposit		47 3 6
Government Grant (2 Mos. of '99 and 1900)		93 0 0
Earnings		1,963 7 6
	3,500 5 5	2,108 11 0
Balance to debit of Account... ..		1,391 10 5
Rupees	3,500 5 5	3,500 5 5

From the above it will be seen that with a united expenditure under stock and current expenses of Rs. 2,018-11-0, we have altogether from permanent sources an income of Rs. 2,108-11-0 or Rs. 90 more than the expenditure. Had it not been therefore for the additions to the plant during the year the account would have closed with a smaller balance than last year. For the first time therefore, the school has it may be said paid its running expenses.

So far it appears that it is possible under proper conditions to make such a school nearly if not quite self-supporting once a proper start is made and plant secured. It remains however to enquire as to the value it has in the accomplishment of its purpose: it shall therefore be our next move to discover if possible whether the school is more than an industry, a sort of mission poor-house into which such boys as find no other opening in life can drop and be cared for. That it is more than this is evident to those best acquainted with it but the proof forthcoming is not of that nature which lends itself to demonstration by mathematical rules. A few of the things which indicate the advance made are:—a gratifying increase in the amount of effort put forth by the pupils and a consequent decrease of the habitual inertness—that aversion to anything like bodily exertion so common among certain classes; an improvement in the way most of them respond to the confidence placed in them; the evident advance made in ideas of self-help; an increased respect for properly constituted authority; a general improvement in the moral tone of their lives; an evident interest in and relish for Bible study and last, but by no means least, a growing sense of the wonderful privilege of the Christian in a life of spiritual communion with his Head, and a clearer idea as to what that life is. It is for this reason chiefly if not for this alone that the school exists.

With reference to this school, what we look forward to with great desire is the erection of a building a little more secure against fire than the present one in which to place the machines and other valuable plant now in hand, as well

as to furnish additional space which, as one may imagine who knows that we have but one building 48×16 ft., in which to place five machines, store tools and stock, and keep 38 boys and 2 teachers at work, is very much needed. The result of present conditions is that on every bit of board and under every green tree there is an embryo carpenter plying mallet and chisel, plane or saw.

Another equally important need is the possession of a fund with which to purchase the necessary timber about one year in advance that it may be in condition for use when needed. Not only would this increase very largely the out-put of the school by permitting the work to be done in less time and with more satisfactory results when done, but it would also lessen very much the out-lay on stock since the difference between the wholesale and the retail prices for timber is considerable."

LOWER SECONDARY SCHOOLS FOR HINDU BOYS.

There are two schools of the Lower Secondary Grade in the mission, which are carried on especially for Hindu boys. One of these is the large and very successful school at Dindigul which has been an important feature of the work in the Dindigul Station for many years. The other is a new school opened in Palani during the year by Mr. Elwood. Of this school, Mr. Elwood writes:—

"There were a number of boys leaving the Hindu Boys' School whose hearts God had touched, and I felt that I could not leave them to the degrading effect of village life, with no counteracting influence. So, in order to keep them for God, I started the school. It has not been a vain effort, though the school of necessity has been small and somewhat expensive. The value of souls cannot be told in sums of money, and to a casual observer, this little school might seem a cause of waste. I consider the money spent in its support well spent and fully justified by the results,—by young hearts still clinging to God, and by the prospects.

There is another school in the town of the same grade but my school was not started as a rival to it, and I have avoided showing any spirit of rivalry."

HINDU GIRLS' SCHOOLS.

GENERAL SUMMARY.

			1900	1899
Number of Schools	...	...	18	16
Number of Teachers	...	...	50	45
Number of Scholars on Rolls	...	...	1,156	960

The Hindu Girls' Schools show encouraging growth during the year under review. The number of schools has increased from 16 to 18, Battalagundu and Melur each gaining 1. The number of teachers has increased from 45 to 50, and the number of scholars on the rolls from 960 to 1,156 a gain of 196, or over 20 per cent. the gain being general throughout the mission. The Madura Town Hindu Girls' Schools having the greatest gain, the number there rising from 434 to 507, a gain of 73, Battalagundu coming next with 34. This large gain in Battalagundu is due in part to the opening of a new Hindu Girls' school in that station. Of the 1,156 Hindu and Mohammedan girls in these schools, much the larger portion are studying in the schools of Madura.

Of the work in these schools, Miss Barker writes:—

"In this work it is our aim to lead the children into the 'Way of Life,' and everything possible is done to make the atmosphere of the school distinctively Christian. The day is begun with devotional exercises which are followed by an hour of Bible study.

This year a scheme of Bible study has been adopted which is uniform for all the schools. By it, when a girl has studied in the school through the five years, she should possess a good knowledge of Bible truth.

The Sunday-school sessions have been well attended throughout the year in all the schools, the International S. S. Lessons having been used.

A good deal of interest has been shown by a few of the older girls some of whom have become so convinced of the Truth, that they have refused to go with their parents to Hindu festivals or to take part in Hindu ceremonies.

The Mohammedan school is now on a better basis than it has been in other years. The young woman who teaches the Bible and conducts the Sunday-school is earnest and forceful in her way of presenting the Truth, and her influence with the children will doubtless count for much. She is studying Hindustani now, and will I hope be able to teach the girls in their own language before long. The Mohammedan children do not understand Tamil perfectly, though they are able to profit a great deal by hearing the Bible told in simple language.

May the Holy Spirit cause the seed that is thus sown in little hearts to spring up and grow. It is bearing fruit now in some lives, and it cannot but bring forth abundantly when God gives the increase."

In the Tirumangalam Hindu Girls' School, "the children attend regularly the church services also the weekly meetings for prayer," and at times special effort is taken to make the service helpful to them. Some of the girls in the Hindu Girls' School at Aruppukottai are also regular attendants at the Christian women's prayer-meeting, and always bring their contributions. Sixteen little Shanar girls who attend the school in Tirumangalam hold a prayer-meeting in one of their houses, which was brought to the notice of the missionary by their asking for a *Kaliam* in which to keep their contributions. Well schooled as they are in paying vows and offering sacrifices to their own gods, they are easily led under Christian influence to give as many of them do to the support of the Pastor, and the Aruppukottai girls keep a mite-box, the contents of which they give to the Y.P.S.C.E.

The following illustration is an individual example of the influence which these schools are having. At Aruppukottai

one of the Hindu girls who is a regular attendant on the prayer-meeting is the daughter of a woman who was a temple dancing girl. "The mother intends to devote her daughter to the same evil life; indeed, from the Hindu stand-point, there is no other future open to this girl. For more than a year the relatives have been trying to persuade the girl to go to Secundra Malai to have the ceremonies performed which will bind her to the gods for a life of shame. Thus far the girl has firmly refused to accompany them, and says she will never consent." (*Mrs. Hazen's report.*)

STATION BOARDING SCHOOLS.

GENERAL SUMMARY.

	1900	1899
Number of Schools	8	8
Number of Masters	11	13
Number of Mistresses... ..	22	22
Number of Scholars Received	293	285
Male Scholars in Lower Sec. Department	57	61
Male Do. in Primary Do.	348	306
Female Do. in Lower Sec. Department	11	5
Female Do. in Primary Department	243	231
Total Scholars on Rolls	659	603

The number of station boarding schools remains the same as last year. The children of the Periakulam Station are accommodated in the Battalagundu Boarding School, and those of the Tirupuvanam Station, in the Melur Boarding School, while the children of the Madura and Pasumalai Stations are accommodated in the Girls' School Madura, and the Pasumalai college.

The number of masters has increased by two, this gain being due to the addition of two masters in the school at Manamadura. The number of mistresses remains the same as last year.

The total number of scholars on the rolls is 659 as

SCHOLARS. against 603 the previous year, a gain of 56, a gain of over 9 per cent.

There has been a loss of 4 in the number of male scholars, in the Lower Secondary department, and a gain of 6 in the female scholars in the same department.

The number of boys in the Primary department of the Station Boarding Schools is 348 as against 306 last year, a gain of 42, Melur having the highest gain, 17, while Manamadura comes next with 11.

The number of girls in the Primary department is 243 as against 231 last year a gain of 12, Dindigul having the highest gain, viz., 12, Battalagundu coming next with a gain of 9, some schools having lost in attendance.

Altogether the number of boys in the station boarding schools has increased by 38 and the number of girls by 18. The total number of boys is 405 as against 254 girls, which shows that a very much larger proportion of the boys than of the girls are being trained in the boarding schools.

These schools continue to be one of the most important branches of our work. In our educational scheme, they occupy a middle position between our village schools on the one hand and the institutions for higher education on the other. Primarily designed as a place for the education of our Christian children where they may grow up into Christian manhood and womanhood, they are also a direct and useful evangelistic agency. There is an increasing number of applications to admit Hindu children into these schools, Hindu parents being willing and even anxious that their children should come into these schools and live with and eat with the children from many other castes

gathered there. "Fifteen Hindu children have attended the Tirumangalain Boarding School and one of these united with the church during the year." (*Miss Perkins' report.*)

At Manamadura a number of Hindu boys have attended the boarding school as day-scholars. One of these boys who "has attended this school for about two years, is now suffering considerably in his home because he refuses to worship the family gods." (*Mr. Vaughan's report.*)

Mrs. Hazen writes from Aruppukottai that "We have many applications to admit children whose parents are Hindus, but who are desirous or at least willing that their children should become Christians. We have refused recently 17 such children for a lack of room and funds. We have done so with the more regret, because it is very exceptional for one of these children to stay through the Fourth Standard without becoming an earnest Christian. We have thirty such children in school at present, four of whom have united with the church, and others are only prevented by their age."

One of these was the son of a notorious Maravar robber who was sentenced to transportation for

A YOUNG life to the Andaman islands for murder.

CONVERT. The son was only prevented from following in the footsteps of his father by a

severe accident which made him a cripple for life, and ultimately turned him toward the Aruppukottai Boarding School, where, Mrs. Hazen writes:—"The gospel has done its transforming work and at our last communion he received the seal of the Redeemer. What but the grace of God could make a young man of 19 of any caste much less a Maravar thief, stand up publicly and say deliberately that he thanks God for sending that deformity which had been the means of saving him from a life of crime, and bringing him where he could learn of Jesus. His life in the school and his testimony in his village show that he is in earnest in serving his now Master."

The Aruppukottai Boarding School might almost be called a "Brotherhood of Andrew and Phillip," so earnest are the children in bringing their little friends to share in its blessings. One little Hindu girl widow, left a widow at the age of 2, who has been in the school for some time this year brought with her another little girl widow. One little boy came one term, and at the opening of the school the next term brought with him his little brother. These boys have suffered persecution and have gone without food on Sunday at different times when they have been at home during vacation because they refused to work on Sunday. "Through their earnest pleadings that the family must not be divided and serve different gods, these boys have been the means of bringing three other boys and two sisters to the school and in persuading the members of five families closely related to attend the sabbath service." (*Mrs. Hazen's report.*)

There have also been a small number of Hindu girls attending as boarders in the Girls' School, Madura, and a number of Hindu boys as boarders in the Pasumalai College.

Most or all of these boarding schools also have Y.P.S.C.E. societies which are valuable agencies for training these young people in Christian life and work.

The boarding school at Manamadura in order to meet the conditions brought on by famine has made the beginning of an orphanage. Of this Mr. Vaughan writes:—"One result of the famine which promises to be of a more permanent nature is the virtual opening of an orphanage. There are now in attendance at the school some dozen children who have no home to go to during vacations. Two are boys who have left their heathen homes to become Christians and have no place to return to while all the others are orphans, though in a few of the cases only one parent is living, in all but one case, the mother, who is too poor to provide for her children. This bids fair to become

the nucleus around which a considerable body of destitute children will gather. The only question of limit here as in almost every other case is the limit of funds available."

Another growing tendency, noticeable in the boarding schools of the mission, is to devise some means for making these Boarding schools nurseries of a more independent, self-respecting and respected manhood and womanhood. The way by which this end is sought is in an effort to teach the children the worth and dignity of hard work. Manamadura is exceptionally situated in this respect by virtue of the industrial school there, and naturally this idea is there making most headway.

With reference to this problem Mr. Vaughan writes:—
 "The Manamadura School stands committed to the following course: As strict a discipline as is consistent with the object of the school, the demand for as much effort from all as is consistent with health and proper physical development and the requirement that all in so far as funds will permit, both boys and girls shall learn to do something that in after life shall be of use to them; this is in brief the programme we try to carry out. From this we see that if the boarding school is related to the village school on the one hand it is more closely related to the industrial classes on the other. In fact these two, the boarding and the industrial schools are in reality but one institution with two departments or branches, each of which works within its own sphere and which together cooperate to the same end. With 54 boys living together in exactly the same way, some of whom work all the time others of whom work part and study part while a third class do nothing but study, it is sometimes difficult to decide just where the boarding school ends and the industrial school begins. The same is also true of the girls, 34 in number, who live in the girls department; for during the year 1900 a sewing class has been organized for them to take the place of carpentry

for the boys. In this class the larger girls work for three hours a day under the supervision of Mrs. Vaughan assisted by a trained tailor. In this way all the clothes for the children, besides a lot of other work has been done, and the girls have learned to cut and make many of the garments usually worn by the men and women of the country.

Another duty the girls are expected to perform is to assist the cook; there being but one for all the boarders, the number of whom has been between ninety and a hundred and ten throughout the year. From among the larger of the girls two are chosen each week whose duty it is to help 'keep house' out of class hours for that week. This means getting up at about 3.30 A.M. in order to have the food ready to be eaten and out of the way when work begins at 7.30. Then with the cook they go to the store-room to receive the stores for the day after which until 9.30 they are busy with the preliminaries for the noon meal. After this they have nothing more to do until classes are over and the night meal is to be prepared. The boys also have their out-of-class duties such as sweeping the school buildings and yard, keeping the rooms in order, watering young trees, pulling weeds, or anything else that needs to be done, a certain number of boys being told off for each task by the master who has charge of the boarding department." Would that all our boarding schools might be in a position to adopt a similar course.

Writing of an experiment along the same line at Melur, Mr. Jeffery says:—"This year I tried an experiment. Some boys had come to me and asked for work in order that they might earn some clothes. So I announced in school that all boys who wanted work might come to me and I would give them work on contract and pay them for it. Almost every boy in the school came. The public road-way in front was lined with a growth of prickly-pears 6 feet high—a perfect jungle. I parceled off and divided the boys up into companies and sent them to clear up the jungle. It was hard thorny work, but the vigor with which the boys prosecuted it was delightful. They cleared them

all away. The boys who needed clothes and books bought them. Then they joined together as a school and out of money thus earned they sent Rs. 10 to the famine sufferers in North India.

Lying adjoining the school are 3 acres of land barren and unproductive for lack of water. With the intention of making this a school garden where the boys can raise a portion of the school supply of food and perhaps earn a little extra for personal expenses I have had in mind the digging of a well to irrigate this land. The digging of such a well in this country is no easy task as the subsoil is hard gravel and rock. The school boys themselves stayed two weeks of their vacation time and dug the well. It is 13 ft. square and 13 ft. to the water.

While the boys were digging the well, they spent their mornings in digging but in afternoons they were divided into two companies and visited all the surrounding villages. They sold books and helped the catechists in preaching."

A very small experiment along the same lines has been tried at Pasumalai during the year, there being now a large heap of stones and good number of pits dug for planting trees, as a visible token of the presence of Mr. Toil at that place.

In Aruppukottai the boarding school is far from being able to meet the demands of the station, and Mrs. Hazen thinks that it is not asking too much that "at least one boy and one girl exclusive of the catechists' children, from each station community should attend the boarding school." At present they are only able to accommodate children from 55 out of 118 villages in that large station.

With reference to the place which these boarding schools fill in our mission system of education,

A SUGGESTION. Mrs. Hazen says :—"I am growing more and more to believe that our original intention of placing only such children in the boarding school as give fair promise of becoming efficient mission agents, is pernicious in its effect upon the minds of the pupils and their parents, and upon the whole Christian com-

munity. It has produced an impression that every child admitted to the boarding school must of necessity become a teacher or a catechist, regardless of their mental and moral development. I believe the sphere of our boarding schools although including the education of our native agency, should as far as possible, be extended so as to be an evangelizing influence and a means of forming Christian character in our village Christians. Indeed, I will go so far as to say that I wish it were possible for every Christian child to spend at least two or three years in a boarding school. It is needless to say that a lack of funds renders this an impossibility."

VILLAGE AND STATION PRIMARY SCHOOLS.

GENERAL SUMMARY.

	1900	1899
Number of Schools	174	169
Number of Masters	124	128
Number of Mistresses... ..	74	77
Number of Christian Boys on Rolls	685	640
Number of Christian Girls on Rolls	290	312
Total	975	952
Number of other Boys	3,696	3,700
Number of other Girls	150	169
Total	3,846	3,869
Total of Scholars	4,821	4,821

Each station is well represented in this branch of educational work. Aruppukottai has the largest number of schools 37, while Periakulam comes next with 25. The total number of schools has increased by 5 during the year, though the number of masters has decreased by 4 and the number of mistresses decreased by 3. The number of Christian boys on the rolls has increased from 640 to 685, a gain of 45, while the number of Christian girls has decreased from 312 to 290, a loss of 22, thus giving an increase of 23 over last year in the number of Christian children in the village schools. The number of Christian boys in the village schools is more than twice the number of Christian girls.

The number of other boys has fallen from 3,700 to 3,696, a loss of 4, while the number of other girls has fallen from

169 to 150, a loss of 19. The total loss of other boys and girls being 23, thus just ballancing the gain in the number of Christian children in the village schools, leaving the grand total for village schools just the same as one year ago. In view of the large increase last year in the number of adherents and the continued increase this year, this would hardly seem to be satisfactory, but is doubtless due in part at least to the scarcity, which has made many unable to pay fees in schools, or even to allow their children to attend these schools instead of doing a little to help earn their daily bread. And in part this may be due to the continued reduced appropriations which makes it impossible for the missionaries to supply such schools as are necessary.

The village school is the starting point for much of our educational work, as well as affording often times the center for the religious development of a new congregation.

Of these schools Miss Perkins writes:—"The village church and school grow together. We receive accessions from the heathen in a certain village. If our funds allow, often they do not, a building is erected as church and school for the new comers and their children, a catechist who must teach as well as preach is placed in charge of the work and thus are started influences which may result in an abundant harvest. From these small beginnings in our village work have grown the church and other institutions of the mission. Although the village school is primarily for the children of our Christians, its benefits are enjoyed by many Hindu children."

In the Manamadura Station, which has the smallest percentage of those able to read of any of the stations, a decided improvement has been made during the year in the matter of village schools. Hitherto there have been three large schools for Hindus and Mohammedans which have used up nearly all the station funds appropriated to this department. Mr. Vaughan reports that during the year the expenditure for these three schools has been greatly reduced "and the money thus saved has

been used in opening the very cheapest possible kind of a school in villages where there are ten or more Christian children. In one village a member of the congregation gets As. 3 per month for every Christian child he instructs for at least two hours daily; in another the catechist's wife gets an extra two rupees per month for doing the same while in another instance a catechist is expected to gather the children about him for that time every afternoon after his return from visiting the village marked out for him in his plan of work for that day. This method of teaching is still in process of being fully applied there being three more schools to be opened early in the year 1901 if funds permit. This cheap grade of school is simply intended to enable the children to read easy Tamil and learn more or less of the Bible. From these, when the plan is fully applied the better ones will be drafted to the Boarding and Industrial Schools for further training thus making it possible to discontinue in the latter the two or three lowest classes, as the children will get a start in their villages before coming to the boarding school."

As an illustration of an individual product of these village schools, Mr. Herrick mentions the following:—"At the beginning of the year the heathen children of the village schools were given an examination in the Bible lessons of the previous year, and prizes were given to the two boys who showed the best knowledge of these lessons. Some months later while on a Sunday visit to a congregation I noticed one boy who was entirely different in bearing from the little rabble that so often goes to make up a village school. While the heathen boys remained seated throughout the service, he stood when the congregation stood, kneeled when they kneeled and joined in the reading and singing. I supposed him to be some Christian boy on a visit from another village, as I did not recognize him as belonging to the congregation. But he turned out to be the boy who had won the 1st prize in the Bible examination. A son of heathen parents, a heathen by training and environment,—yet the Christian teaching he had received in the school had evidently taken hold of him and

he was bound to be one of us. Since that time he has been taken into the boarding school."

Literature.

With the ever increasing number of educated men and women this department of our work will continue to increase in importance, and might well demand the entire time of a missionary prepared to undertake it.

It is encouraging to note that the Manager of the Press at Pasumalai is making a decided effort to increase the literature available for the use of the Christian community. While the publications during the year due to the efforts of the Madura Missionaries is not large in number, it is still larger than in previous years, and the books that have been prepared will prove a valuable addition to the Tamil literature available. The Publication of the Hand-Book for Bible Women by the Principal of the Bible School, and the publication by the Tract Society of the students' life of Christ by the Principal of the Theological School, Pasumalai, have been already referred to.

In addition to this the Tract Society has published an English Lecture on the "Religious Ideals of the East and West" by the Principal of the Theological School, while a valuable historical review of the progress of Protestant Missions in South India during the Nineteenth Century by the same author has been published by the South India Missionary Association.

During the year there have also been prepared and published at the Mission Press translated Editions of Drummond's "Changed Life" and the "Greatest Thing in the World" and Andrew Murray's "Humility" thus making five issues in the "Pasumalai Booklet Series." These booklets are having a cordial reception so that the edition of the first four in the series is already nearly exhausted. This shows the need of such volumes. The Manager of

the press has received not a few communications revealing the good which these little volumes are doing.

In addition to this the mission during the year completed and sent to the Museum Department of the Ecumenical Conference on missions at New York a set of charts illustrating the growth of the mission from the beginning, together with sets of models from the Industrial School Manamadura, and samples of Kindergarten and other work from the Madura and Pasumalai schools.

BOOK DISTRIBUTION.

	1900	1899
Number of Bibles sold and given	315	487
Number of Testaments Do.	274	633
Number of Bible portions Do.	4,133	7,270
Number of Tracts and Hand bills	159,937	160,710
School and other books	12,748	12,583
Amount realised for Scripture and portions.	375	710
Amount realised for Tracts and Books ...	1,194	1,162
Total of Receipts	1,569	1,872

The number of Bibles sold or given away has fallen from 487 to 315 and there has been a still larger decrease in the number of Testaments and portions distributed. The total amount realized for sale of Scriptures and portions is only one half of that realized last year.

There has been a slight increase in the number of school and text-books sold which is in harmony with the general increase in the educational department. The total amount received under this table is Rs. 1,568 as against Rs. 1,872 last year, a loss of Rs. 304, due wholly to the loss from the sale of Bibles.

PRINTING PRESSES.

	1900	1899
Number of Books and Tracts Printed ...	63	47
Number of Pages of English „ ...	220,654	204,322
Number of Pages of Tamil „ ...	1,203,489	765,488

The number of books and tracts printed has increased

from 47 to 63, this gain being wholly due to the Press at Pasumalai. The number of pages of English has increased by about 16,000 this gain being wholly due to the gain at Palani, the gain there being, 25,000, while there has been a loss at Pasumalai of nearly 9,000 pages in English. There has been an increase in the number of pages of Tamil of 438,000, all of which has been due to the press at Pasumalai, the gain there being about 448,000, the Palani press losing nearly 10,000 pages in Tamil.

With reference to the Press at Pasumalai Dr. Jones writes :—

“The Mission Press under my management has been very busy throughout the year and has turned out considerably more work than during any previous year. Fifteen men now find employment in it a fact which renders the press a no small Industrial Institution. Of those employed three are in the book-binding department. This branch of the work has made much progress during the year and I think that we are now able to do neatly and expeditiously all common printing and binding work entrusted to us. This press department which was more than two decades ago opened by Dr. Washburn and conducted, until a few years ago, by him privately, is now in the hands of the mission and is becoming increasingly useful as its agent in the creation and dissemination of a Christian literature. For the growing work of the press an additional room had to be erected at an expense of more than Rs. 400; and even yet our premises are hardly equal to the needs of the work. It gives me much pleasure to acknowledge once more the kind assistance of Mrs. Mary Ives of New Haven, U.S.A., in the conduct of this work.

This whole work is so far self-supporting that the upkeep of the establishment requires no funds from the society.”

“THE SANTHOSHA SEYTHI.”

This little monthly Missionary paper is now in its eighteenth year and continues to carry its blessing every month

to a large circle of readers in South India and Ceylon. It is intended to convey to mission agents and other Christians intelligence of the progress of Christ's Kingdom in all lands. It has a circulation of 1,125 and is read even by Hindus as well as Christians. The series of articles published in it on the Wonders of God's Grace in the XIX Century were recently published in book form by the Madras Tract Society.

"THE SATTHIAVARTTHAMANI."

This is a little paper of very moderate pretensions published twice a month, having three pages of English matter and five pages of Tamil, designed to give the general news and note the trend of events, and do what it can to inspire to honest clean living. Its circulation is not yet sufficient to pay the cost of publication, and as a large number of similar papers are now published in South India the growth of its constituency is slow. Perhaps the greatest gain during the year in this respect has been among the people on the coffee and tea estates of Ceylon.

SOCIETIES.

The Y.P.S.C.E. has become firmly established and is an important part of the work of the mission.

Every station boarding school in the mission is the home of one of these societies while the society in many village congregations assists the catechist in the Christian work of the village. At present there are 86 societies with 782 active members, 1,494 associate members, 63 honorary members, making a total of 2,339. Madura comes first in its number of societies there being a total of 20 in that station. Aruppukottai comes next with 19, Melur and Palani each having ten. The amount of money collected by the various societies during the year was Rs. 101.

The following notes of special interest are sent by the Rev. F. E. Jeffery, President of the Madura District Union.

General.

Almost all the societies carry on, or help street-preaching.

Special.

(a) Madura Training girls support a Bible woman and conduct a Sunday-school for Hindu children. During the year they gave Rs. 60 to the Famine Fund in addition to the usual expenses.

(b) Dindigul societies invited Mr. Azariah and conducted revival meetings in their church at their own expense.

(c) Melur societies bought mats for their church.

(d) Madura and Periakulam societies organised Station Rallies and conducted their first meetings.

(e) Madura East Gate Juniors paid the fees of a poor Christian boy of their church.

(f) Aruppukottai societies subscribed about Rs. 50 to the Famine Fund.

(g) Pasumalai Society sent Rs. 28 to the Native Evangelical Society, Bible Society, and Famine Fund.

In Melur after the C.E. Superintendent had talked to the boys about volunteer service, he heard a small boy's voice singing a Christian song along the road. When he came near he found one of the Endeavor boys all by himself singing to a crowd of men who were passing and distributing tracts amongst them.

In the Melur Station the societies are of three kinds:— (1) Senior Societies, (2) Junior Societies, and (3) Associate Societies. These Associate Societies are organised among the older members of Hindu Boys' Schools, who pledge themselves to attend regular meetings and to seek and obey the truth.

The following is an illustration of what all of these societies are doing. In 1897 funds began to be collected by the Dindigul C.E. Societies, and up to the present Rs. 170 have been paid. The larger items of expense have been for the following purposes:—Support of famine orphans, support

of a Bible woman, sending delegates to Annual C. E. Conventions, and in subscriptions to C.E. Unions. The Senior Society possesses upwards of 40 small books. A goodly number of the members of the Senior Society volunteered to take turns to go once a week for an afternoon, with the Bible woman, whom the society supported, on her round of visits. They afterwards made a report of their visits to the society. Some who had never before done this kind of work were astonished and delighted with the kindly reception given them and told of blessing received while giving the message to others. At a special Union C.E. prayer meeting, held in February a number of the present Y.P.S.C.E. members came out on the Lord's side, and soon after four applied and were admitted to the church membership. (*Mrs. Chester's report.*)

A new society organised during the
 Y.M.C.A. year in the High School, Madura, has
 already been mentioned, as well as the
 society at Pasumalai. Other societies are found in Battalagundu, Aruppukottai, and Dindigul.

No new circles of King's Daughters have been reported
 during the year. The circle at Kodai-
 KING'S kanal continues to be one of the most
 DAUGHTERS. active, and is giving efficient help to the
 Bible woman there. The society has
 collected during the year for benevolent purposes Rs. 105.
 Periakulam has the largest number of circles, Battalagundu
 coming second.

THE NATIVE EVANGELICAL SOCIETY.

With reference to this society the Secretary of the mission writes:—"This society represents the highest growth of the Native Church in self-denying endeavor for those who are without, as it does also its ambition to support its own institutions. It is the agency of the people whereby the weak churches are supported and the Gospel of Christ is preached to those who are in heathenism. As such we all take much pride in it and are greatly pleased at the

self-denial of the people in its maintenance. It indicates the point where the Native church is to gradually replace the mission and to become more and more self-sustaining and self-propagating. Hence the Rs. 1,822 annual income of the society represents to us not only so much money but also and preeminently the incoming tide of self-support and of Christian strength and maturity on the part of the Indian church. The pastors of the weak churches whom it helps to support and the evangelists whom it sends forth to preach Christ to the unsaved are a growing host whose testimony and life proclaim daily to the world the increasing purpose of the Native church to fully perform its duty before Christ to the world.

THE WIDOWS' AID SOCIETY.

This is a pension society, designed to assist the pastors, catechists, teachers and others in providing, in case of their own death, for their widows and children. The society has had under consideration during the year a plan for giving some help in starting a Pension Fund within the mission for all mission agents. So far this plan has not been accepted. The Treasurer's report shows that this society is in a flourishing condition.

Conclusion.

In attempting to sum up the work of the year, may we not say that the way is still being prepared for the coming of the Lord—yea that he is even now calling out to himself those to whom he would give the crown of life. Under his blessing, the work is extending in many ways. The Bible women are winning their way into the hearts and homes of their sisters as never before, while the catechists and pastors are going out into the high-ways and hedges and compelling men to come in. In many schools little Hindu boys and girls are being taught the old, old story, and the love of Jesus is finding an abiding place in their hearts.

The schools for higher education are training up a body of young men and women upon whom the mission may place more and more responsibility and trust as the years go on, while an intelligent effort is being made to develop independent, godlike men and women of clean hand and pure heart.

We hope that we may not be found to have been unjust stewards and though the sum placed at our disposal seems all too small, we rejoice that the riches of God's grace are infinite. We humbly confess our oft-repeated failures, our unworthiness, the narrow limit of our little lives—our weak faith, but we look up to Him, knowing that He is gracious—and with grateful thanks to the Lord of the Harvest for such increase as He has been pleased to give us during the year, we wait in hope for His coming in greater power.



In Memoriam

Mrs. Judith Minor passed from this life at New Haven, Conn., U.S.A., on March 26th of the present year. Mrs. Minor first as Miss Taylor, went as a missionary to Singapore where she met and married Eastman S. Minor of Manipay, Ceylon. After some years spent as a missionary's wife in Ceylon, Mrs. Minor returned with her husband to America and some years after the death of Mr. Minor she came to the Madura Mission in 1876, returning to America in 1884 where she continued to live until her death. Mrs. Minor was one of the old time missionaries of the American Board. The following note of Mrs. Minor's life is taken from the *Howard Avenue Church News*, of which church Mrs. Minor was a member. "Her great physical vitality has held out wonderfully, and although her memory had failed her she was able to get out to church almost to the very last. When she was no longer able to be of service, her ruling passion to be doing something for her Master could scarcely be restrained. Her's is a record of a most thoroughly consecrated and active life both at home and in the foreign mission field."

Mrs. Minor was the mother of Mrs. Chandler, first wife of Rev. J. S. Chandler, of Madura.

Mrs. E. C. Herrick, widow of the late Rev. James Herrick who was for many years in charge of the Tirumangalam Station, and mother of the Rev. D. S. Herrick of Batalagundu Station, passed from this life at her home in West Brattleboro, Vt., at the age of 84. Mrs. Herrick joined the Madura Mission with her husband in 1846, and with the exception of furloughs in America, spent more than 40 years of service in the mission, assisting her husband in the manifold cares of the station, sharing with him its labor and reward.

APPENDIX.

Extracts from the Pastors' Reports.

ARUPPUKOTTAI CHURCH.

(Rev. Y. J. Taylor, Pastor.)

The retrospect of the year brings many encouraging facts to remembrance for which praise is due to God. In a village belonging to this pastorate, three generations of a family, an old man and his wife, their son and daughter-in-law, and the children of the latter were all baptised together to the great joy of the church. From another village a man of good fortune and well versed in Hindu Shastras, while coming in contact with the Bible and the teaching of the Bible woman, was powerfully converted and led to renounce the world and to take the name of Paul. From a third a person of high social rank and who though baptised in the C.M.S. some seven years ago, yet kept himself away from the Lord's Table owing to some difficulties in his mind, has after all, by God's grace surmounted them and came forward publicly to profess Christ with a humble spirit. A whole family of Christians that neglected the public worship for six years together returned at last with bitter sorrow after suffering great loss by fire. A rude young man in Aruppukottai who once attacked a Bible woman while preaching in the streets has been gained and become the friend of all Christians simply because he was kindly remonstrated with for his ill behaviour instead of having a suit preferred against him. A Christian that spent three years in Rangoon brought 17 rupees on his return, setting apart a portion of his income regularly to the church here. Another Christian on his death bed earnestly requested his wife to go to church regularly after he was gone. The Communion Service held at the beginning of November presented a very unique sight; five persons from five different castes, high and low, stood in a row, their elbows touching each other, offering themselves as candidates to be admitted to the church. It actually seemed that the prophecy that the cow and the bear shall feed together had been fulfilled.

TRINITY CHURCH, TIRUMANGALAM.

(Rev. P. Thomas, Pastor.)

There has been an addition of 32 communicants and 91 adherents during the year. Notwithstanding the failure in crops and the distress of the weavers the contributions have not decreased. All who can read study the Bible regularly. Many have learned to take everything to God in prayer. Men and women earnestly strive to bring their relatives to Christ. It is hoped that the "Twentieth Century Forward Movement Pledge" will do much good. Special interest is taken in the children of the schools both in the villages and in the town. As the result of this the children have meetings conducted by themselves. In those places where there are Endeavor Societies the members on Sundays go to the villages near by and preach the gospel. In Tirumangalam two men of the Naidu caste have accepted Christ as their Saviour. They are happy and firm in their belief notwithstanding the persecution of their people.

PANJAMPATTI CHURCH, DINDIGUL.

(Rev. I. Savarimuthu, Pastor.)

Three families from Roman Catholicism have been admitted in one place, and various additions in other congregations. In one village a thatched prayer house was built by the congregation at their own expense, and in another village 7 families from Roman Catholicism have united together and built a church of their own.

WESTERN PASTORATE, DINDIGUL.

(Rev. A. Savarimuthu, Pastor.)

There have been 25 communicants admitted to the church on profession of faith; 49 Hindus have renounced Hinduism and are studying the Bible, preparatory to being admitted into the Christian church. The majority of the Christians in this pastorate are from Hinduism. Many of the Christians, on account of scarcity left the plains and went to the coffee and tea estates on the hills. They have however been faithful in their religious duties and in attendance on Sabbath services in their new home, and have kept up their study of the Bible lessons appointed by

the mission for the year. Some young men of the congregations are endeavoring to study at night with the help of the catechists and teachers so that they may be able to read the scriptures. Some of the new converts are actively preaching Christ to their Hindu friends. I go regularly to the several coffee estates to conduct religious services for the Christians, and to preach to the Hindu coolies, to distribute hand-bills and to sell Bible portions and tracts.

MANAMADURA CHURCH.

(Rev. P. Asirvatham, Pastor.)

There has been a gain of 6 in communicants and of 94 in adherents. Many of the Christians are uneducated and during the year a special effort was made to get them to study the Bible ; this effort was very successful. At present they are able to repeat a few lessons from the Bible, and understand better what it means to be a Christian. The average Sabbath attendance increased from about 500 to 700. The church has done well in contributions, though the year has been a hard one. At the harvest festival in Mareh one young man gave a thank-offering of Rs. 5 and during the year another man gave a cow. New schools have been organized in the villages. The Y.P.S.C.E. and the Circles of King's Daughters have had a successful year. Some of the members of the Manamadura Y.P.S.C.E. go regularly to the Christian villages and hold services every Sunday, while others are interested in sweeping the church and keeping it neat. The young people of the Sethoor church voluntarily hold Sunday-schools for the new converts who come to the services from the neighboring villages.

WEST GATE CHURCH, MADURA.

(Rev. Jas. Rowland, Pastor.)

I am glad to say that this year has been a year of good result in answer to our prayers. The conversion of an old woman aged 80, is of interest. She worshiped the Hindu gods, Veerabudran and Mariamman and while her husband and sons were anxious to know the Word of God, she proved a bitter enemy and cursed all who visited her house. Suddenly her

husband and 4 grand-children were attacked by cholera. Her husband died though the children escaped. Our constant medical attendance and earnest prayer for them opened the stony heart of this woman as that of Lydia in Apostolic times and she volunteered to become the child of God. She and the two grown up grand-children were baptized under the names of Lydia, John and Grace. She handed over to the missionary all the vessels she had formerly used in her worship of idols. She is very firm in her belief and bold enough to preach the Saviour whom she found, to her son, and the people living close by.

The women of the church have helped the Bible woman and they have also started a Society of King's Daughters this year. The prayer meeting together with the sewing work is conducted twice a week, the proceeds of which partly go to the support of the Bible woman, whose services are utilized within the church, and the surrounding non-Christian families. The women also subscribe for some religious newspapers in vernacular, and they read them at home. The daily morning Bible reading class for children and Sunday morning meeting for Y.P.S.C.E. boys and girls are regularly conducted. The singing in the church services has been greatly improved by introducing a choir of boys and girls led by a young man who plays the organ. Though this year is one of scarcity, the congregation supported its pastor and paid willingly towards other expenses. A medical man 90 miles away sent a generous donation of Rs. 50 towards the erection of a verandah for the church. The total strength of my church is 290.

EAST GATE CHURCH, MADURA.

(Rev. Y. S. Taylor, Pastor.)

An epidemic of cholera and the scarcity has made the work full of painful difficulties. The number of deaths was 15, a number losing their children. The Sunday morning service and the Sunday-school of this church are often the means of developing power in the leaders and of converting and strengthening those who attend. The Sunday-school is prosperous and there is a special class for the Hindu Silk-weaver boys. The leading members of the church take an active part in independent evangelistic work. One earnest Christian who travels much in the

villages preaches the gospel and distributes hand-bills both in the city and villages. Some young men of the congregation deeply rooted in the Word of God, conduct devotional meetings.

The Bible women and students attached to the Lucy Perry Noble Bible School help me in my work in various ways. Tuesday afternoon meetings for mothers are regularly conducted by Mrs. Chandler and one of the Deaconesses.

Some of Dr. Van Allen's friends received from England a new book entitled "The Teaching of Jesus Christ in His own Words." One of the pleaders who received the book called both Christian helpers and educated Hindus and compared some passages of this book with Bagavath Geetha and said "Christ is the divine Guru, because Jesus Christ said of himself 'I am come down from heaven not to do mine own will but the will of Him that sent me.' Our Vedanta Gurus spoke and did according to their own will, and I believe in the Lord Jesus Christ." I also received this book from a venerable lady of England and my book is working the last three months among educated friends.

VELLAKULAM PASTORATE, TIRUMANGALAM.

(*Rev. A. Perumal, Pastor.*)

The Christians are improving in piety and good Christian character. Many of them are awakened to preach the gospel to the Hindus. The new comers are brave and bright and also very cheerful notwithstanding the many social and family troubles which they have undergone testifying to their faith in the holy religion which they have accepted. The youth of the congregation preach the gospel. Many have pledged to bring some more in to the fold of Christ during the next year. Some have promised to give contributions. There are some earnest inquirers among the Hindus.

KOMBAY AND KOVILAPURAM CHURCHES.

(*Rev. S. Nallathamby, Pastor.*)

There are many reasons for being encouraged in regard to the work done in the two churches under my charge, during the past year. Many instances of faithfulness in Christian living and

loyalty to Christian duty, have been noticed. Additions have been made to several of the congregations, numbering in all more than forty. The people have contributed according to their means, and some instances of liberal giving by those who are very poor, have been examples to others. Cholera has been very severe in many villages, and many deaths have occurred. Among those who have been called away, were some whose faithful lives had been a source of strength to the church, and these will be greatly missed. Not only had they been faithful in Christian duty and living, but they had been zealous in behalf of others, leading their neighbours to think of the Christian life, and urging them to accept it for themselves. I am sure that such have entered into eternal rest, leaving behind them examples worth remembering and worthy to be followed. I earnestly desire that the members of these churches should be remembered in the fervent prayers of all who love our Lord and pray for the coming of His kingdom.

KODAIKANAL CHURCH.

(Rev. G. N. Pakkianathan, Pastor.)

In looking over the diary of the year I am reminded of many instances in which abundant mercy has been shown to me and to my work. The church has increased in membership and in grace: the services of the Sabbath day have been faithfully attended by an increased number, and the Sunday-school has been well attended and very helpful. 'The King's Daughters' Circle has also been very helpful to the women. There have been deaths and removals among the membership of the church, but there is a net increase in membership of four. The church has grown in piety and in the voluntary service of its members in the advancement of Christ's kingdom. Some have been zealous in helping others forward in the Christian life, and some have induced non-Christians to occasionally attend the church and hear religious instruction. I have regularly visited the nineteen hill villages which lie within my pastorate, and I am glad to find a favorable change in the readiness of all to hear the gospel, and am encouraged in having reason to believe that some among these people are secret Christians.

KAMBAM CHURCH.

(Rev. S. Isaac, Pastor.)

I have to thank the Lord with great gratitude for the many mercies we have received during the year. There has been scarcity of food, and there have been ravages of cholera among our people and thirty-six have been taken away by the angel of death. Still the Lord has blessed our work, and nearly forty persons have been received as accessions. Mention should be made of three self-supporting schools taught by Christian teachers in which some measure of Christian instruction is imparted, and constant Christian influence exerted. The regular services of the church have been uniformly well attended, and the Christian Endeavor Society and King's Daughters have been active agencies for good. Among those who have passed away during the year was one who has set a worthy example, and been a means of blessing to others. About twenty years ago he was converted from a thoroughly ignorant and exceedingly superstitious lot of zealous idolaters. He was cast out by his former associates, his wife was given to another man, and he suffered no little persecution, but he remained a firm and cheerful Christian believer, and he has grown in faith and in love of Christ, voluntarily giving much of his time to unpaid evangelistic work, boldly preaching everywhere and especially in his own village. During his illness he was constantly talking to and of his Saviour, and passed peacefully into that Saviour's presence. He was a very poor man, but he had little by little laid by Rs. 5 which as he had directed was paid to me by his widow as his dying legacy to the church. He is missed in our community and among our workers.



NAME OF STATION.	When Established.	Population.	MISSIONARIES.						NATIVE AGENTS.								
			Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total.	Ordained	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Medical Agents.	Total.
Madura	1834	207,236	2	..	..	1	7	2	11	4	10	1	38	40	28	14	135
Dindigul	1835	312,872	1	..	1	..	..	1	2	3	16	4	3	31	13	4	74
Tirupuvanam	1835	60,659	..	..	..	..	..	..	..	..	10	1	1	5	3	..	20
Tirumangalam	1838	275,000	..	..	..	..	1	..	1	3	20	2	3	11	11	..	50
Pasumalai	1845	20,000	2	..	..	..	..	..	2	1	2	2	2	26	1	1	35
Periakulam	1848	273,633	1	..	..	..	..	1	2	5	11	1	4	19	13	..	53
Aruppukottai	1851	215,508	1	..	..	..	..	1	2	4	39	..	11	14	29	4	101
Battalagundu	1857	103,538	1	..	..	..	..	1	2	2	5	1	5	17	12	..	42
Melur	1857	373,231	1	..	..	..	..	1	2	1	3	1	3	15	12	..	35
Palani	1862	196,057	1	..	..	..	..	1	2	1	8	1	3	8	11	..	32
Manamadura	1864	553,597	1	..	..	..	..	1	2	1	7	1	4	13	9	1	36
On furlough	..	..	3	..	1	..	..	2	5	..	..	..	..	..	..	..	..
Total ..	..	2,591,327	15	..	2	1	8	11	33	25	131	15	77	199	142	24	613
Total for 1899 ..	..	..	13	..	1	1	8	11	32	25	133	15	70	202	131	24	600

No. II.—Congregations and Benevolence.

NAME OF STATION.	Villages in which are Christ- ians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Attendance.	Sabbath Schools.	Sabbath School Attendance.	Total Y.P.S.C.E. Membership	Men able to read.	Women	Children	Churches and Prayer-Houses.	NATIVE CONTRIBU- TIONS.					Fees Collected in Schools.	Total for all Purposes.
																			Rs.	Rs.	Rs.	Rs.	Rs.		
Madura ..	29	17	293	466	660	1419	36	56	42	15	972	32	1100	480	244	355	364	14	1662	157	341	2082	4470	6552	
Dindigul ..	76	52	554	599	916	2069	16	42	28	9	1167	11	566	99	329	145	243	21	270	130	308	708	1907	2615	
Tirupuvanam ..	25	14	117	135	222	474	42	11	16	3	395	17	264	39	48	28	52	12	99	29	108	236	53	289	
Tirumangalam ..	59	51	578	561	975	2114	83	55	45	15	1758	33	881	249	433	112	238	34	749	92	180	1021	258	1279	
Pasumalai ..	11	7	185	85	348	618	49	15	3	4	522	10	516	56	169	59	224	7	565	253	380	1198	6293	7491	
Periakulam ..	59	39	762	888	1672	3322	116	134	127	28	1604	32	830	187	393	157	359	35	1628	39	117	1784	332	2116	
Aruppukottai ..	120	80	1125	1138	2141	4404	6	137	58	24	2267	70	2211	469	486	175	419	64	1171	273	161	1605	568	2173	
Battalagundu ..	31	17	183	202	497	882	8	18	20	12	583	22	527	146	127	74	232	14	348	9	117	474	660	1134	
Melur ..	25	18	68	78	198	344	34	12	4	3	287	14	296	222	63	41	97	7	211	...	98	309	879	1188	
Palani ..	15	12	116	151	357	624	-59	15	18	4	484	10	387	283	68	39	109	10	93	3	75	171	177	348	
Manamadura ..	51	38	236	249	521	1006	94	41	18	1	761	7	208	109	60	41	122	13	284	10	186	480	718	1198	
Total ..	501	345	4217	4552	8507	17,276	425	536	379	118	10,800	258	7786	2339	2420	1227	2459	231	7080	995	2071	10,068	16,315	26,388	
Total for 1899 ..	491	348	4256	4433	8162	16,851	1413	438	241	108	9819	260	7468	...	2384	1188	2359	222	6881	1196	2231	10,308	14,714	25,022	

NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	ADDITIONS.				LOSSES.				Gain or Loss.	Present Membership Do.	Children baptised this year.	Baptised persons in Cong. not Communicants.						
				By Profession.			Total.	Dismissed.	Struck from Records.	Deaths.	Total.										
				Baptised in Infancy.	From Romanism.	Total by Profession.															
																Churches entirely self-supporting.	Contributions in Rs.	Present Membership.	Date of Ordination.		
Madura	Station	1834	95	713	1890	150	653	1	1	15	4	9	15	8	12	5	134				
	Madura West	1868	319	657	1883	319	657	1	1	24	12	4	3	12	12	14	141				
	Madura East	1872	61	123	1891	61	123	1	1	26	11	7	21	17	7	219					
	Madura North	1891	72	113	1895	72	113	1	1	8	2	6	11	6	6	3	57				
	Madura South	1895	202	299	1895	202	299	1	1	10	1	3	10	3	3	3	77				
Dindigul	Station	1835	149	271	1875	149	271	1	1	8	11	3	3	7	7	18	567				
	Dindigul	1838	72	50	1858	72	50	1	1	28	7	3	34	36	8	126					
	Dindigul West	1872	108	156	1885	108	156	1	1	16	10	3	25	25	14	463					
	Station	1838	239	314	1897	239	314	1	1	31	1	4	36	38	8	159					
	Mallankinaru	1855	87	264	1855	87	264	1	1	6	6	3	20	13	7	125					
Tirumangalam.	Station	1831	80	277	1894	80	277	1	1	16	16	1	1	1	1	16	80				
	Munduladu	1838	140	276	1897	140	276	1	1	16	16	1	1	1	1	16	80				
	Station	1815	231	1200	1859	231	1200	1	1	66	22	24	149	16	16	231	10	343			
	Kotteimadu	1856	123	119	1858	123	119	1	1	2	7	3	13	11	11	173	13	173			
	Andipatti	1839	123	119	1839	123	119	1	1	30	..	..	9	55	50	244	24	244			
Tirupuvanam ..	Bodmaikannur	1839	162	324	1890	162	324	1	1	11	6	4	10	20	9	964	25	246			
	Kambam	1856	181	321	1872	181	321	1	1	10	11	6	10	20	9	964	25	246			
	Kombal	1856	134	343	1883	134	343	1	1	8	2	2	8	3	3	11	133	11	133		
	Kollapuram	1856	98	101	1856	98	101	1	1	3	3	3	3	3	3	6	111	6	111		
	Kodakkanal	1857	144	430	1889	144	430	1	1	6	7	2	6	5	2	17	158	17	158		
Aruppukottai ..	Manupassalai	1851	32	29	1894	32	29	1	1	1	1	1	1	1	1	11	229	11	229		
	Cheluvurai	1855	21	65	1894	21	65	1	1	1	1	1	1	1	1	1	33	1	33		
	Kartsakulan East	1855	209	400	1870	209	400	1	1	2	1	1	1	1	1	2	31	2	31		
	Kamuthi	1889	95	130	1894	95	130	1	1	17	21	4	23	23	3	993	5	137			
	Varalechi	1853	249	400	1894	249	400	1	1	8	8	7	15	15	3	28	9	75			
Battalagundu ...	Aruppukottai	1885	62	65	1896	62	65	1	1	13	22	33	10	45	19	..	25	353	25	353	
	Kartsakulan West	1855	119	290	1883	119	290	1	1	6	5	5	10	7	3	..	11	99	11	99	
	Savalpatti	1872	77	38	1881	77	38	1	1	2	3	2	5	5	3	..	19	147	19	147	
	Station	1872	119	290	1881	119	290	1	1	6	5	5	10	7	3	..	4	92	4	92	
	Annappatti	1872	82	37	1890	82	37	1	1	1	1	1	1	1	1	1	355	5	96	5	96
Melnur	Chinnakavarpatti	1876	15	40	1896	15	40	1	1	1	1	1	1	1	1	1	87	1	87	1	87
	Chandierpura	1878	114	309	1896	114	309	1	1	1	1	1	1	1	1	1	114	11	116	11	116
	Station	1862	137	284	1899	137	284	1	1	13	1	13	1	13	1	5	156	15	156	15	156
	Station	1862	137	284	1899	137	284	1	1	13	1	13	1	13	1	5	156	15	156	15	156
	Station	1861	137	284	1899	137	284	1	1	13	1	13	1	13	1	5	156	15	156	15	156
Manamadurai ..	Station	1861	137	284	1899	137	284	1	1	13	1	13	1	13	1	5	156	15	156	15	156
	Station	1861	137	284	1899	137	284	1	1	13	1	13	1	13	1	5	156	15	156	15	156
Total ..				4,11	1,200	12	79	31,198	312	165	177	176	26	138	110	450	28	4911	400	5775	
Total				899	9953	9	170	11,132	313	334	647	254	25	64	78	421	226	4885	334	1574	

No. IV.—Evangelistic, Medical and Other Work.

NAME OF STATION.	ITINERACY.				WORK OF EVANGELISTS.		BIBLE WOMEN.				MEDICAL WORK.		PRINTING PRESS.		BOOK DISTRIBUTION.										
	Number of Itineraries	No. of days of Itinercamp	Total days labor of Na- tive Agents	No. of separate villages visited.	Hearers.	No. of villages visited.	No. of Hearers.	No. of Persons on the Roll during 1900.	Do. do. under Instruct'n at the end of this year.	No. of separate houses visited.	No. of Hearers.	No. of Hospitals and Dispensaries.	No. of In-patients.	No. of Out-patients.	No. of Books and Tracts printed.	No. of Pages English	No. of Pages Tamil.	No. of Bibles sold & given.	No. of Test. do. do.	No. of Bible portions do. do.	No. of Tracts and Handbills.	School and other Books.	Amount realised for Scriptures and portions	Amount realised for Tracts and Books.	Total of Receipts.
Madurai	5	24	50	134	10,744	694	11,374	26	19	20	30	1	91	21530	...	...	...	13	9	730	38325	...	Rs. 19	Rs. 2	Rs. 21
{ W. Hospl.	1	13	260	69	9,862	...	...	273	8	...	9763	1	273	19253	...	...	...	14	34	60	1258	561	15	27	42
{ Town B.W.	...	...	...	...	...	...	...	1231	801	3189	20174	...	...	...	...	...	...	14	15	21	6333	369	6	16	22
{ Village "	...	...	...	...	...	...	...	1108	901	3394	38847	...	...	...	...	...	...	20	21	569	48369	...	Rs. 13	Rs. 11	Rs. 24
{ Moham. "	2	9	54	60	4,500	...	...	52	43	1249	1763	1	33	8077	...	...	...	54	24	120	2588	190	10	48	58
Dindigul	1	7	50	117	5,391	261	4,894	62	57	120	2637	...	...	...	...	...	...	20	21	569	48369	...	Rs. 13	Rs. 11	Rs. 24
Tirupuvanam	5	21	330	76	4,545	360	7,436	156	108	407	9535	...	...	...	...	...	...	54	24	120	2588	190	10	48	58
Tirumangalam	5	37	772	570	43,666	766	13,834	89	102	354	4369	1	...	5885	58	193,654	1,134,489	23	43	986	8950	250	57	33	90
Pasumalai	2	9	170	86	8,652	222	11,980	140	99	326	5472	...	...	...	...	...	...	54	24	120	2588	190	10	48	58
Periakulam ...	7	53	492	346	30,178	...	...	438	361	1582	47166	1	...	8887	...	...	...	23	43	986	8950	250	57	33	90
Arupukottai	7	11	48	195	13,714	206	8,119	274	224	293	7426	...	...	...	...	...	...	59	31	328	3071	3561	71	294	365
Battalagundu	3	32	156	458	23,907	561	16,110	115	111	183	7029	...	...	...	...	...	...	28	6	229	10000	1807	27	171	198
Melur	1	6	40	37	2,325	237	9,445	121	105	1287	8157	...	...	...	...	...	...	34	28	134	8468	730	42	72	114
Palani	2	8	64	83	1,506	310	3,953	184	156	4837	14998	1	...	999	...	...	...	21	7	302	8107	1309	22	132	154
Manamadurai...	2	8	64	83	1,506	310	3,953	184	156	4837	14998	1	...	999	...	...	...	32	2	102	1499	805	33	106	139
Total...	41	230	2476	2231	158,990	3617	87,595	4374	3174	17971	184672	6	397	64631	63	...	...	315	274	4133	150937	12748	375	1194	1569
Total for 1899	59	383	4166	2728	183,826	3182	97,445	4054	2994	16160	175040	4	471	73443	47	...	...	487	633	7270	160710	12583	710	1162	1872

No. V.—Educational Work.

NAME OF STATION.	STATION BOARDING SCHOOLS.										VILLAGE & STATION PRIMARY SCHOOLS.										HINDU GIRLS SCHOOLS.			Grand Total of all Scholars on the Rolls.	Schs. entirely Self-Supporting No. United with Church in 1899	Fees from all Schools.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
	No. of Teachers.	Theological Students.	Normal Students.	Students in Coll. Dept.	Do. on Roll in H. Schl. do.	Do. on Roll in Lr. Sec. do.	Do. on Roll in Prim. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Scholars rec'd. in '99	No. of Scholars left in '99.	Male do. in L. S. Dept.	Male do. in Primary do.	Female do. in L. Sec. do.	Female do. in Prim. do.	Total Scholars on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.				Total.	Total of Scholars.	No. of Schools.	No. of Teachers.	No. of scholars on the Rolls.	Total of all Christian Students.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
Madura.	Station	1	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	15	15	2	49	15	64	398	25	457	1	2	32	69	519	4	1021	300																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												
	Bible School.	13	34	12105	121	86	272	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	259	272	13	4	1021																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
	G. Train. "	13	...	103128	...	...	317	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	64	317	1	3149																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
	High School.	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	3149																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												
Dindigul.	Town H.G."	13

A BRIEF REVIEW

OF THE

WORK OF THE MADURA MISSION

FROM ITS BEGINNING TO THE CLOSE

OF THE

Nineteenth Century.

Gladness be to thee, Helper of the world !
I think this is the authentic sign and seal
Of Godship, that it ever waxes glad,
And more glad until gladness blossoms, bursts,
Into a rage to suffer for mankind,
And re-commence at sorrow.

Browning in Balaustion's Adventure.

The Madura Country.

Madura town was well known in classical times and is mentioned by Megasthenes, (B.C. 302) ANCIENT MADURA. and by several other Greek and Roman authors. There seems to have been a Roman trading colony established here at one time, as shown by old Roman coins dug up in and around the city.

A long list of Pandian kings ruled in Madura prior to 1064 A.D. One of these, the 46th, named Vamsasekhara established here a College of Tamil Poets which existed until the 8th century A.D., and made Madura the great centre of Tamil learning.

In 1064 Madura was conquered by one of the Chola Kings.

In 1310 the Madura kingdom was finally conquered by the Mohammedans under Malik Kafur and his immediate successors.

The well-known Nayakka dynasty of kings began in Madura in 1559 with Visvanatha. The greatest of all this line of kings and the greatest of all the modern rulers of Madura was Tirumala Nayakka, who rebuilt the great temple at Madura, and also built himself an enormous palace which he furnished in the greatest splendour. In 1753 the Hindu kingdom of Madura came to an end, and for some time the country was ruled by Mahratta chieftains. In 1755 the city surrendered to an army sent by Muhammed Ali and a European garrison under a Muhammadan Governor was installed. In 1758 the English obtained permanent possession of Madura.

The inhabitants of the Madura District are the Tamilians, who are Dravidians; a large community THE INHABITANTS. known as the Sourashtra (silk-weavers) community; a number of Brahmans who came down from the north centuries ago; a considerable

Muhammedan population; besides this there is a small community of British officials and American missionaries.

The native women are fond of ornament, and the dress of the better classes is graceful and becoming; the dress of the men is simple, consisting of only a loin cloth for the poor classes, of an upper and lower cloth for the well-to-do, while many of those who have been educated wear a coat made after the European fashion; a very few are coming to wear trousers and shoes.

The Hindu house properly speaking has no windows; the house of the poor classes has one room, is built of mud and covered with thatch, the richer people have brick houses with tile or terraced roof, the outside being an unbroken wall save for the entrance, opening on the inside on an inner court. Their furniture is simple; their plow—a frame of wood with a piece of iron fastened at the point, and they reap the grain with a curved sickle and carry it on their heads to the threshing-floor where it is tramped out by cattle.

Their amusements are not of a great variety; but they spend much time attending funerals, marriages, and religious festivals.

Fever and cholera are the most common diseases and carry off hundreds of victims every year.

The Madura District is a veritable stronghold of Hinduism. From time immemorial Madura

THE RELIGION. city has been the religious capital of the southern extremity of India. Here is the temple of the great goddess Meenatchi, the presiding deity of the city. "This temple covers $14\frac{1}{2}$ acres, and is in size the third and in magnificence and upkeep the first temple in all India, and hardly has its equal anywhere among the ethnic religions. A part of the temple is given up to the worship of Siva who under the name of Sockalingam is the consort of Meenatchi. Meenatchi was originally an ancient queen of the Madura country, and on her death became the presiding demonness of the devil worship of the district; later when the Brahmans came to

Southern India the new cult absorbed the old by marrying Meenatchi to Siva and giving her a place in the Hindu Pantheon."—(*Dr. Jones.*)

Another center of Hinduism in the District is at Alagarcoil, distant from Madura about 18 miles. This is the seat of Alagar who is represented as being the brother of Meenatchi, and in these three deities, Meenatchi, Sockalingam and Alagar we have a blending of the Vishnuvite and Sivite branches of Brahminical Hinduism with the ancient demonolatry of the Dravidian races. Alagarcoil is at the foot of a low mountain, and some distance up the mountain is a sacred spring whose waters are supposed to have the power of cleansing from sin, and this temple and spring are visited by many thousands every year.

At Tiruparankundram, $3\frac{1}{2}$ miles from Madura is a temple of considerable size to Subramanian the eldest son of Siva and Meenatchi. He is also the Hindu god of war and is the head of all the good spirits in Siva's realm. Two important festivals which attract many thousands of visitors are held here every year. On the top of the hill near by is a Mohammedan shrine.

Palani is another stronghold of Hinduism. Here is another large and well endowed temple of Subramanian, and to this shrine also thousands of pilgrims and visitors come.

Aside from these large centers, every village and hamlet has its local shrine, usually to some evil spirit, and in many of the larger villages are temples of no small dimensions devoted to the worship of one or another of the many gods of Hinduism. Aruppukottai, Kamuthi, Dindigul, Manamadura and Tirumangalam may be mentioned among these.

"Philosophically the religion of the people is essentially the same as it was at the beginning of the Christian era—a pantheism of the most thorough sort joined to a deadening fatalism. As a matter of ceremony and of worship it is ever changing. New gods or demons are constantly added to its pantheon and new shrines add diversity to the religious interests of the people. The Hinduism of to-day is, so far as the common people are concerned, very largely

compounded of demon worship and caste bondage. The worship of the gods of Brahmanism is a mere matter of occasional festivals; the appeasing of village demons is the most serious every day concern. Brahmanism touches the people only at certain points of their life; demonolatriy penetrates life and thought through and through. And as for caste it is the one great bond which gives outer unity to the faith of the people as it also gives a certain oneness to the people themselves by rendering them utterly helpless to escape its tyranny and bondage.

The observances of caste and the ritual of Hindu worship and superstitions penetrate every department of a Hindu's life and give direction and color to his every act be it ever so insignificant.

But all this reaches only the outer surface of life and perhaps its lighter and transitory emotions. To the Hindus morality occupies an entirely different sphere from religion. Piety and immorality may and very frequently do thrive together from their standpoint. Hence the deep immorality of this people who loudly boast of their religiosity.”
—(*Dr. Jones.*)

Beginnings of Christianity in Madura.

Christianity was first introduced into Madura by the Jesuits. In 1606 Robert de Nobilibus came on a visit to Madura, and remained to do Missionary work among the people. In order to conceal his foreign origin which he believed to be detrimental to success Nobilibus gave out that he was a Brahmin “Sanniassa” or holy man, adopted the peculiar orange coloured dress of that order and joined with the natives in the worship of idols. “Many Popes tried to put an end to this false practice instituted by de Nobilibus, but unsuccessfully until about 1745 when Benedict XIV effectually forbade the worship of devils by the worshippers of Christ. During the Karnatic war between

the English and French the natives discovered the fraud that had been practiced on them and many of them went back to Hinduism.

Twenty years later Fra Bartolomeo who worked amongst the small remnant described their vices and ignorance, especially of the native priests in language too gross for repetition." (*Smith's History of Missions*—p. 152.)

The Romanists with all their apparent success had accomplished so little that Xavier declared

EARLY HISTORY. that few would reach heaven whether whites or blacks. In 1753 the kingdom

of Madura was included in one of five districts comprising the Tamil country, and visited by the Danish missionaries of Tranquebar. To Swartz was given the superintendence of all the Christian schools and churches south of the Cauvery river. But the only results secured within the Madura District were in Sivaganga. There an assignment of two small villages and a thousand rupees was made for the establishing of an English school by the native authorities, and the Government of Madras contributed eight hundred and seventy-five more. These efforts were not of long continuance, and until the year 1833, when Rhenius sent five catechists into the Kambam valley and gathered two congregations, practically no impression was made in the Madura country in favor of Christianity. (*Report of 1876, p. 1.*)

The Madura Mission.

It is to the island of Ceylon, lying off the south-east coast of India that we must trace the

BEGUN BY	beginning of the present Madura Mis-
MISSIONARIES	sion. The Jaffna Mission in Ceylon was
FROM CEYLON.	begun in 1816, and by 1834 the mission
	had so far succeeded that they "appointed the Rev. L. Spaulding, one of their number to visit the
	continent of India and see if there was not an opening

there to found a mission." (*Mis. Herald, for April and May, 1835.*) Mr. Spaulding visited Ramnad, Palamcottah, Nagercoil and Madura. The Church Missionary Society was already at work in and near Palamcottah, the London Missionary Society had occupied the Nagercoil field. Ramnad was off to the extreme end of the Madura District, while the Madura country was a large field of virgin soil all unoccupied, and Madura was determined on as the most appropriate place for the new mission.

But before work could be opened permission must be obtained from the Madras Government, and there were serious difficulties in the way of obtaining such permission. In anticipation of this permission (the permit given was dated June 5, 1834), the Jaffna Mission at a meeting held at Oodooville, May 14, after considerable discussion resolved to request brethren Hoisington and Todd to hold themselves in readiness to go to Madura at once. These brethren together with 3 native helpers arrived in Madura on the 30th of July, 1834. (*See Secretary's book.*)

It will thus be seen that the Madura Mission was begun by men who had already had experience in mission work, and who came from a mission that had nearly 20 years of experience behind it. Not only was this experience of great value, but these men who came to open the new field already had acquired the language and could at once begin to speak to the people in their own tongue. They also brought with them three native workers who had been connected with the boarding school and seminary at Batticotta.

In addition to the Madura mission, missionaries from the Ceylon Mission established the Madras

RELATION TO Mission in 1836. The principal work OTHER MISSIONS. done by this mission was in connection with the printing press established in Madras, and was never designed for anything else than to do the printing for the Tamil missions, (*see report of the A.B.C.F.M. 1860, p. 112.*) Dr. Winslow of this mission prepared a Tamil and English Dictionary which still remains

the highest authority on the Tamil language. The Madras Mission was entirely given up in 1865, the property and congregations having been turned over partly to the S.P.C.K. and partly to the Free Church of Scotland.

The Arcot Mission was begun in 1851 and in 1857 was turned over to the Dutch Reformed Church, so that the work of the A.B.C.F.M. in Southern India has from that time been concentrated in the Madura District to the great gain of all concerned.

The Deputation which visited the mission in 1855 remarked in their letter to the mission:—"The fact is significant that God has given us this fine Madura District to cultivate—with the general consent of Protestant Christendom that we have it all to ourselves." (*Report of 1857, p. 4.*) In early times the S.P.G. also had some work in the Madura District but by mutual transfer the S.P.G. agreed to limit their work to the Ramnad Zemindary in the extreme south-eastern part of the district while the Madura Mission was to have the remainder. This arrangement has worked satisfactorily and there has been but little cause for friction between the two missions.

The relations with the Leipsig Lutheran Mission have not been quite so fortunate. Beginning about 1866 missionaries from the Leipsig Lutheran Church began causing the missionaries of the American Board no little trouble by coming into the villages where there were Christians and seeking to gather all the disaffected ones into a new church. This was a source of considerable friction for many years, but lately a *modus vivendi* has been reached between the two missions which promises to reduce friction to a minimum.

Organization.

TERRITORIAL
RATHER THAN
DEPARTMENTAL
DIVISION OF
WORK.

Our general method of conducting work has been to divide the field into stations; one missionary is appointed to a station, where he is largely independent in his own field. Any plan affecting the general policy of the mission should receive the sanction of the mission before being undertaken.

The Madura Mission is to-day and always has been a democratic body—all questions of policy and of general interest are decided by a majority vote. In 1893 a rule was passed providing that new missionaries

A DEMOCRATIC
BODY. can neither vote nor have responsible charge of work until passing their examinations in vernacular. Passing the first examination gives one the right to vote on questions affecting his own work only and he may be then placed in associate charge of work but full power to vote on all questions, and full charge of any work are not given until passing the second examination. In 1894 ladies were for the first time allowed to attend all meetings of the mission; in 1895 the right was given them of voting on questions pertaining to their own work; in 1898 they were given equal privileges in voting with men and in addition any married woman after five years residence in the country has full franchise even though she may not have passed any examination.

Each missionary is largely independent of the mission in employing or dismissing agents, with the exception that no new pastor can be ordained without the consent of the mission. In 1896 native agents were given the right of appeal to a committee against their missionary.

Since 1893 the large body of native agents has been

represented in the business affairs of the mission by what are known as representative pastors elected by the church union. At first there were six of these, but the number was increased to seven in 1900, and in 1900 for the first time two laymen elected by the mission sat with the representative pastors in their meeting with the mission. This is not a very large measure of responsibility, for these delegates sit with the mission usually only during one day and the questions discussed refer to the needs of the native community. It is doubtless true that the best interests of the native community as well as the general interests of the work demand that progress should come by slow stages in this matter but it is also true that as the native Christian community increases in ability and trustworthiness the best success demands that more and more responsibility should be placed upon it. Only in this way can the native church be finally prepared for the withdrawal of the foreign agency. The Madura Mission has made a beginning, but scarcely more than a beginning in this matter.

The missionaries, native pastors and delegates from the various churches form what are called
 CHURCH church unions. There are three of these
 UNIONS. unions representing three geographical
 divisions of the district. These unions do
 an important work in relation to the government of churches; they form ecclesiastical bodies for ordaining and dismissing pastors, and considering other important church matters.

Changes in Method.

Since the very beginning until now the Madura Mission has kept ever before it as the reason for its existence the one great commission of Christ to disciple the nations. In seeking to obey this command of our Lord changes of method have come about but they have been changes in emphasis rather than in policy. Different circumstances

have led to the emphasis being placed now on one method, now on another.

The first period may be taken as extending from 1834—1850, a period during which the em-

FIRST PERIOD, phasis was strongly on education. The
1834—1850. report of 1857 says:—"For many years this mission had the appearance of an educational rather than a missionary establishment." (p.26.)

There were free schools for Hindu boys taught by Hindu masters and extending over a period of twenty years reaching their climax in 1845 when there were 114 schools with 3,759 scholars, from which period they began to decline until in 1853 they were closed altogether. As they declined the schools for the Christian children in the village congregations increased though slowly. From the first it was announced that the principles of Christianity would be taught, but that no one would be forced or bribed to accept it. It was found that a frank avowal of purpose tended to allay the fears of the people.

In addition to these free schools for Hindus there were also boarding schools, the number not rising above 5. These were taught by Christian masters and the students were Roman Catholic and Hindu boys from the Madura District and children of nominal Christians from Tanjore and elsewhere. These schools reached their climax in 1845 when there were 272 pupils; two years later their number was greatly reduced by disturbances arising out of the caste question. In 1855, two of these schools were closed at the suggestion of the deputation and the next year the remaining schools were given up.

The second period may be said to have extended from 1850—1865, during which time the em-

SECOND PERIOD, phasis was largely on direct evangelistic
1850—1865. methods. In 1848 the report states

"That the preaching of the Word, is the instrumentality by which God will convert not only India, but the whole heathen world, is a truth which we all deeply feel."—(Page 11.)

The boarding schools were all closed and the Girls' School in Madura and the Seminary at Pasumalai were reduced to a very low state. They were expected to draw their supply directly from the village schools and this supply was very small and of the poorest quality. In accordance with the suggestion of the deputation the course at Pasumalai was modified so as "to have respect mainly to our present wants and not too much to the future." (*Report 1884 p. 15.*) "The attainments of the students who applied for admission to Pasumalai was limited to a knowledge of a few native arithmetic tables learned from *olai* (palm leaf) books, numerous stanzas from the Tamil Poets with their meaning, and a little from the Old Testament stories and the Gospel"—(*Letter of Dr. Washburn.*)

On the other hand an extensive system of touring among the villages was developed, tents were bought for use on long itineracies where the Gospel was preached to the Hindus, and other means of direct evangelistic work developed. Not only so, but the people themselves became interested in making known the Gospel to their neighbours. "When the Christians go to work," says one in 1853, "they take books with them; when they take rest at noon they read those books to their neighbours. Those who keep bazaars read books and converse with their customers on religious subjects."

It is interesting to note that during the decade 1850—60 there was a far higher per cent. of gain

A REMARKABLE than during any other decade of the
DECADE. mission's history. The gain was in number of adherents, 165 per cent. as against

61 per cent. the next highest; in communicants 371 per cent as against 85 per cent. the next highest; in native contributions 424 per cent. as against 191 the next highest; and in per cent. able to read the per cent. more than doubled as against an increase of about $\frac{1}{3}$ the next highest. After about a decade during which time the missionaries spent their principal strength in direct evangelistic methods, they began to feel that they had gone too far in reducing their educational work.

“In 1865, the mission finding that the supply for Pasu-
malai did not come from the village
THIRD PERIOD schools, as they had hoped, and con-
1865 TO THE vinced by the paucity of helpers that
PRESENT. it was a foolish policy to think only of
the present without regard to the future,
gradually recommenced the boarding schools.” (*Report of*
1884 p. 15.

In other ways also the mission strengthened its educa-
tional work, and since that time both the educational and
the more directly evangelistic departments have gone on
developing side by side, it being recognized that each is
necessary to the best development of the other.

At present nearly every form of work known among
modern missionaries is found in the Ma-
VARIETY OF dura Mission:—Street-preaching, itiner-
PRESENT WORK. ating where the principal object is to
reach the Hindu community by preach-
ing and distribution of Bibles and tracts, touring, where
the missionary visits the various congregations of Christi-
ans, inspecting the work of catechists and teachers, and
looking into the needs of his people, hospitals and dispen-
saries, schools of all kinds from the village school to the
College and Seminary and training school where men and
women are trained for active work, Bible women working
in the houses of their Hindu sisters, the printing press and
the newspapers and books of various descriptions.

Agency.

THE FOREIGN AGENT—THE MISSIONARY.

The work of a missionary is to disciple the nations. A
beginning is made by preaching on the street corners, by
personal conversation, perhaps by opening a school. Once
a beginning is made and a few have accepted Christ, im-
mediately begins the problem of training these to go and

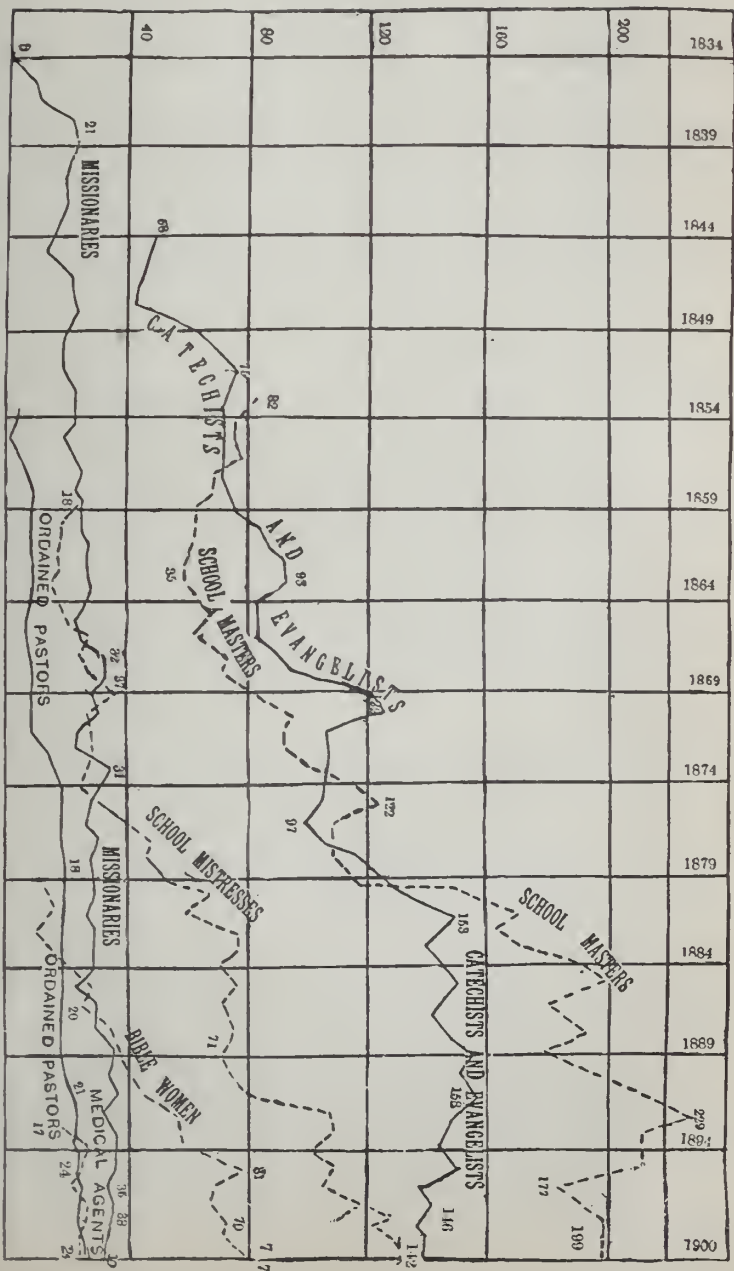
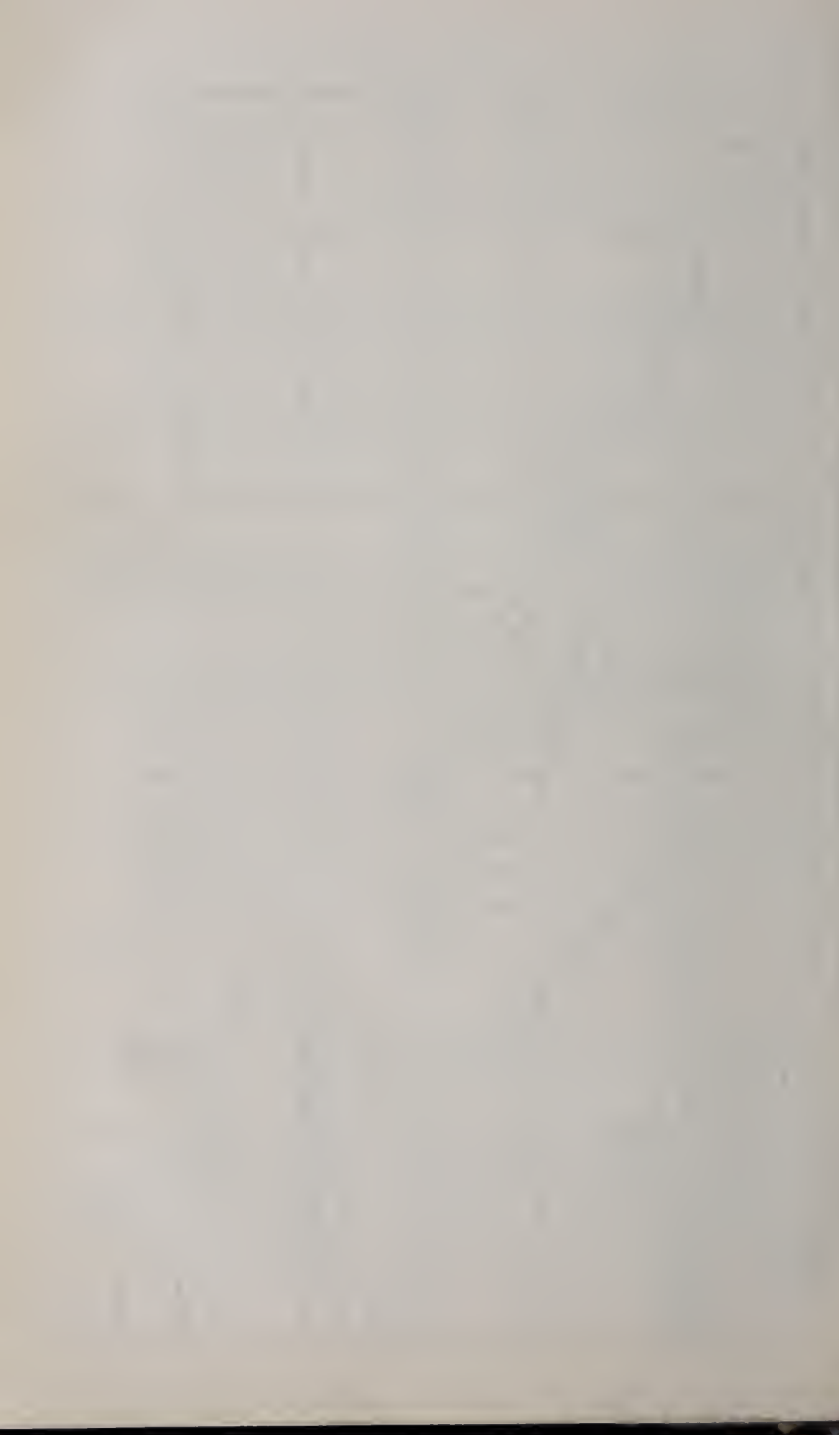


Chart showing the Increase in the Number of Missionaries, Ordained Pastors, Catechists, School Teachers, and other classes of Native Helpers. 1834—1900.



tell their neighbours. As the Christian community increases the work of the missionary is turned more and more towards training up a native agency, directing the work and stimulating the workers. When a native church is established sufficiently strong and vigorous so that it will go on propagating itself and has become established in the Christian faith so that there is no danger of giving up the essentials of Christianity, when men of marked ability as leaders of thought and organizers of work, men of irreproachable character and large faith and courage arise in sufficient numbers in the native church, it will then be time for the foreign missionary as such to withdraw and give place to his native brother.

How soon that time may come, it is impossible to say. There are sufficient examples of warning against withdrawing too soon. The work in the Madura Mission as at present carried on is far beyond the ability of the native church to support and unless a large reduction in the work is made foreign funds will probably be needed for years to come. Doubtless one of the most difficult problems before the missionary of the future will be how to plan his work so as to provide for its continued growth after foreign funds cease to be available.

Table showing the number of missionaries on the field at the end of each decade, 1834—1900 :—

YEAR.	1834	1840	1845	1850	1860	1870	1880	1890	1900
Men ...	2	10	6	10	13	12	12	13	12
Women, married	1	10	5	9	11	12	12	12	9
„ Single ...					1	3	3	8	8
Total ...	3	20	11	19	25	27	27	33	29

This table giving the increase in the number of missionaries shows the least increase of all the statistical tables kept by the mission; by 1840 the number of missionaries on the field including men and women was 20 and the highest number ever reached was in 1897 when there were

35. Omitting the first year, 1834, the average number of men and married and single women has been about 24·6. That the number of missionaries on the field has never been regarded by the mission as adequate is plainly seen in the reports from year to year.

In 1847 the Prudential Committee wrote asking the views of the mission as to the probable number of missionaries needed to tolerably well supply the Madura field. Visions were large in those days and in reply to this letter the Rev. Mr. Muzzy wrote a letter stating that "we know no reason why 250 missionaries besides physicians and other secular agents should not be sent." But realizing that this number could not be granted the request was reduced to the more modest number of 28 men in addition to the 11 already on the field besides four physicians and a secular agent, and a strong claim was put forward for this number. But this number has never been granted. The highest number of men on the field during any one year was in 1867 when there were 18. For the men's work there has been an average of 12·8 stations and departments while there has been only an average of 9·9 men on the field leaving on an average about 3 out of the 12 places, or 25 per cent. vacant. It should further be remembered that large deductions should be made for learning the language and for sickness.

Nor does it seem likely that the mission is to hope for a much larger staff in the future. The continuous reductions in the receipts of the home treasury and consequently in the appropriations made by the Board make it seem probable that any great extension of the work will have to wait until such a time as the native Church is able to take it up and push it forward. Altogether 139 persons, men and women, have been connected with the mission since it was begun, and the total number of years of service of all is 1,569, or a little over 11 years including furloughs to each person. Twenty persons have been in the mission less than 2 years; 21 others less than 5 years; 45 others less than 10 years; 27 others less than 20 years; 13 have had a period of service extending to between 20 and 30 years;

7, between 30 and 40; and six,—Dr. and Mrs. Tracy, Rev. J. E. Chandler, Dr. Chester, and Dr. and Mrs. Washburn have had including furloughs in America 40 years, or over of service. Rev. J. E. Chandler had the longest period, covering 47 years. 26 have died in India; 6 have married out of the mission; 8 returned to Jaffna after a comparatively short period of service in Madura.

NATIVE AGENCY.

The Madura Mission honors its native helpers. Without them little could have been done. On their faithfulness and consecration with the blessing of God, depends in a large measure whatever success the mission may in the future hope for. If they have been oftentimes found incompetent, if they have sometimes brought bitter sorrow and disappointment to their missionary on account of their faithless and immoral lives, "it is well to remember" as one remarked in the report of 1857, "the hole of the pit from which they were digged." Fifty years ago, the influence of the native Christian agents was small, but now even the Hindus honor many of them, and they trust them as they do not trust their own people.

To his people the catechist is the comforter in time of sorrow, adviser and protector in time of persecution; arbitrator in time of dispute, often physician in time of sickness, trusted councillor in the thousand and one daily affairs of life. Oftentimes he writes their letters, and assists them in their bargains. He is at once servant and master, father, son, guide and leader, faithful reprover and lover or friend.

In the non-Christian community, the influence of the native Pastor, Catechist and Teacher is considerable. Oftentimes he is the best educated man in his village. As such he writes the letters and deeds, advises in legal matters, and in many ways benefits this part of the community. If he is wise, discreet obliging and kind and above all honest and true in his life, he will be most useful to all classes, and will have a vast influence over them for good.

Table showing increase in native agency at the end of each decade, 1840—1900 :—

YEAR.	1840	1850	1860	1870	1880	1890	1900
Ordained Pastors ...	...	...	6	8	18	20	25
Catechists ...	...	70	87	122	135	139	131
Evangelists ...	...	...	...	...	...	14	15
Bible Women ...	...	...	...	...	17	40	77
School Masters ...	36	12	63	98	152	198	199
School Mistresses ...	...	...	19	26	68	74	142
Medical Agents ...	...	...	...	...	...	..	24
Total .	36	82	175	254	390	485	613

In 1834, the native agents consisted of three young men brought over from Jaffna. By 1840 the **SCHOOL MASTERS.** number had risen to 36, mostly Hindu school masters. These were in most cases the traditional village school teachers in their villages, and by taking these under mission employ it was much easier to get the children to attend the schools. These indigenous teachers knew nothing of modern methods of instruction, but they were willing to learn, especially as the missionaries paid them their wages, and the missionaries gathered these teachers together once or twice a month for instruction in the new methods of working, while not neglecting to teach them also the truths of the new religion. Very slowly, but as fast as Christian teachers were available these Hindu teachers were replaced in the village and boarding schools until at the present time, save in a few village schools, and in the larger institutions at Madura and Pasumalai, where a small proportion of Hindu teachers are still retained, and in a few Hindu and Mahomedan girls' schools where sometimes it is impossible to get acceptable Christian teachers, the schools of the Mission are taught by Christian teachers. The highest number of masters was in 1892 when 229 were reported since which time the number has fallen to 199.

Catechists were first reported in the statistics of the mission in 1844 when the number was 58,

CATECHISTS. which would indicate that this class of native helpers must already have been in

existence for some time. From that time on the increase was gradual until 1890, the greatest increase being from 1860 to 1870 when the number rose from 87 to 122, a gain of 35. The number in 1890 was 8 more than the number in 1900, decreasing from 139 to 131. The highest number was in 1891 when there were 146 Catechists reported.

School mistresses were not noted separately in the statistics until 1890 when 18 are reported.

SCHOOL MISTRESSES. There were undoubtedly a few mistresses employed before this time in the various schools for girls though their number must have been so small that it was not deemed necessary to classify them. There has been a fairly steady increase from that time till the present, the number reported in 1900 being 142. The greatest gain was in the last decade 1890 to 1900 when the number went up from 74 to 142, or very nearly double. In 1860 the proportion of mistresses to masters was as 1 to 3.3 while in 1900 it was as 1 to 1.4.

The first report to give statistics of Bible women was that of 1880 when 17 were returned under this head. By 1890 this number had more than doubled being then 40, and by 1900 it had nearly doubled again, being then 77 which is the highest number yet reported. This is the most rapid increase of any class of workers in the mission. It is doubtless due in part to the fact that in the early days of the mission this kind of work for women was impossible, for the homes of the people were closed against all such efforts, while now that an opening has once been made the women of the mission are doing their utmost to push this branch of work. There is yet room for this number to nearly double again before it reaches the number of catechists now in the field.

This large increase in the number of school mistresses and Bible women during the last decade is in marked contrast to the decrease in the number of school masters and cate-

COMPARED WITH chists noted above, and is doubtless due
 MALE AGENTS. in part to the fact that during the
 last years of the century the Women's
 Board continued to give all appropriations asked for by the
 mission while the A.B.C.F.M. representing the work for
 men were compelled to cut down the appropriations asked
 for by a large per cent. year after year.

The native Pastorate represents the post of highest res-
 sponsibility among the native agents of
 PASTORS. the mission. The mission has been slow,
 perhaps too slow, in putting upon its
 native agency responsibility for the administration of affairs.
 It was not until 1855 that the first native Pastor was ordain-
 ed over a church. By 1860 there were 6 Pastors, but
 there were only 2 more by 1870. The decade 1860 to 1870
 was marked by a large increase in the number of churches,
 but the developing of these churches and the finding of
 Pastors for them had to wait largely for the next decade.
 From 1870 to 1880 there was an increase of 10 in the
 number of Pastors, the number rising from 8 to 18 the
 largest increase of any decade in the history of the mission.

The raising up of a suitable native agency has from the
 first been one of the chief concerns of
 SELECTION AND the mission, for the earliest missionaries
 TRAINING OF recognized that it would never be pos-
 AGENTS. sible to send out and maintain a sufficient
 force from the foreign land to evangelize
 the people, or at any rate they saw that it could be much
 more efficiently done by raising up a native agency.

For some time the mission depended for its Christian
 agents on the Seminary at Batticotta, Ceylon, and upon
 "other foreigners," but this arrangement was soon found
 to be unsatisfactory. The method of appointing the best
 boy in each school as a monitor with the idea of training
 him for a teacher was brought over from Jaffna, but some-
 thing more was needed, and in 1842 a seminary was
 established with the avowed purpose of training a native
 agency for work in the mission. The first class consisted



Group of Native Pastors, 1898.

of 13 Hindus and 8 boys from Romanism. At present no inconsiderable part of the strength and funds of the mission is given up to the work of training its native agency. The Boarding school is the first step; after which comes the College, the Normal School, and Theological Seminary at Pasumalai, for the men, and the Girls' High and Normal Schools, and the Bible School in Madura, for the women. Aside from these schools there is a well-organized system of study to be continued by the native agents after they are employed.

There is also a Prize Bible Examination every year in which prizes are offered to the students passing highest in an examination in the Bible, the subject having been announced beforehand.

Besides these there are lessons every month conducted by the missionary at the time of the monthly meeting when all the helpers of each station come together at the station center for a two days' conference.

<p>What has been the results of this continuous effort to train up a native agency?</p> <p>QUANTITY AND QUALITY.</p>	<p>Has the supply been sufficient, and what of the quality?</p>
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In 1850 there were 70 catechists to 71 congregations or as 1 to 1; by the next decade the number of congregations had more than doubled, (245) while the number of catechists was only 37; in 1900 the number of congregations was 345, while the number of catechists had only risen to 131, so that the proportion was as 1 to 2.6. Thus it will be seen that the number of congregations has increased much more rapidly than the catechists. If however the total number of native agents is compared with the total number of villages in which there are Christians the proportion will be as 1.1 to 1 in 1850 and as 1.2 to 1 in 1900, or very nearly the same. The average number of adherents to each catechist in 1850 was 35.3, and in 1900, 131.8; while the average number to each native agent in 1850 was 30 and in 1900, 28. With the native agents as with the missionaries, the supply has never been regarded by the

mission as sufficient for the work. As late as 1883 the report says "our mission is in sore need of suitable candidates for the pastorate and for the other more important posts of labour, in behalf of the churches" (*Report of 1883, p. 23*).

To-day the need of better helpers is almost as great as it ever was, for while the quality of native [helpers has been gradually improving as the mission reports often bear testimony to, the demands have been increasing in an equal ratio, and the inadequate supply and low grade of his helpers is still one of the most common laments of the missionary.

In 1850 the average pay of the village catechist was something over Rs. 5, and of the station catechist over Rs. 7. In 1900 the average pay of the catechists, including pastors of whom there are now 25 was about Rs. 11 $\frac{3}{4}$ per month. During this time the purchasing power of the rupee has been diminishing, while the qualifications of the catechists have been increasing. The pay which our native agents receive is small, but it is perhaps a fair sum compared with what men of the same grade get elsewhere.

Congregations.

The difference between a congregation and a church has been often pointed out in the mission reports. The congregation is the first step away from Hinduism and towards Christ. A congregation is made up of those who renounce the practices and ceremonies of Hinduism and who are willing to learn about Christianity. They promise to observe the Sabbath, attend church and conform to the outward rules of Christianity. When a sufficiently large number have come thus far a catechist is sent to them to instruct them, and prepare them for admission to the church.

This policy of first forming congregations out of those

just coming over from Hinduism was introduced in 1844, just ten years after the mission was organized. The system has its disadvantages. Sometimes the people seem to think that they have done enough by taking this first step and never go on to full membership in the church of Christ. On the other hand the great advantage is that it commits men to the side of Christianity in opposition to Hinduism, and collects them in willing audiences to listen to a fuller presentation of the Gospel.

Table showing the growth of the congregations at the end of each decade 1850—1900.

YEAR.	1850	1860	1870	1880	1890	1900
Villages in which are Christians	...	...	256	343	411	501
Congregations...	...	145	150	217	275	345
Men	71	1,960	2,215	3,220	3,650	4,217
Women	718	1,775	1,894	3,367	3,599	4,552
Children	1,043	2,712	2,940	4,895	5,828	8,507
Total of Men, Women and Children	2,471	6,447	7,049	11,482	13,077	17,276
Average Sabbath Attendance	1,475	3,628	4,271	6,934	8,007	10,800
Sabbath Schools	...	...	...	...	182	258
Average Attendance	...	...	...	...	4,591	7,786
Men able to read	...	{ 637	850	1,483	1,987	2,420
Women able to read	204	{ 161	315	611	855	1,226
Children able to read	...	355	558	1,044	1,443	2,459
Total able to read	204	1,153	1,723	3,138	4,285	6,105
Total contributions, not including fees received in schools (in rupees)	212	1,112	3,236	4,868	9,564	10,068
Total population of the District	...	...	2,266,615	2,168,680	2,608,404	3,332,104
Per cent. of our own community to total population	...	...	.031	.053	.050	.051

From the above table it will be seen that the greatest numerical gain was in the decade 1870 to 1880 when the number rose from 7,049 to 11,482 a gain of 4,433. The large gain during this period may be in part attributed to the "great famine of 1876."

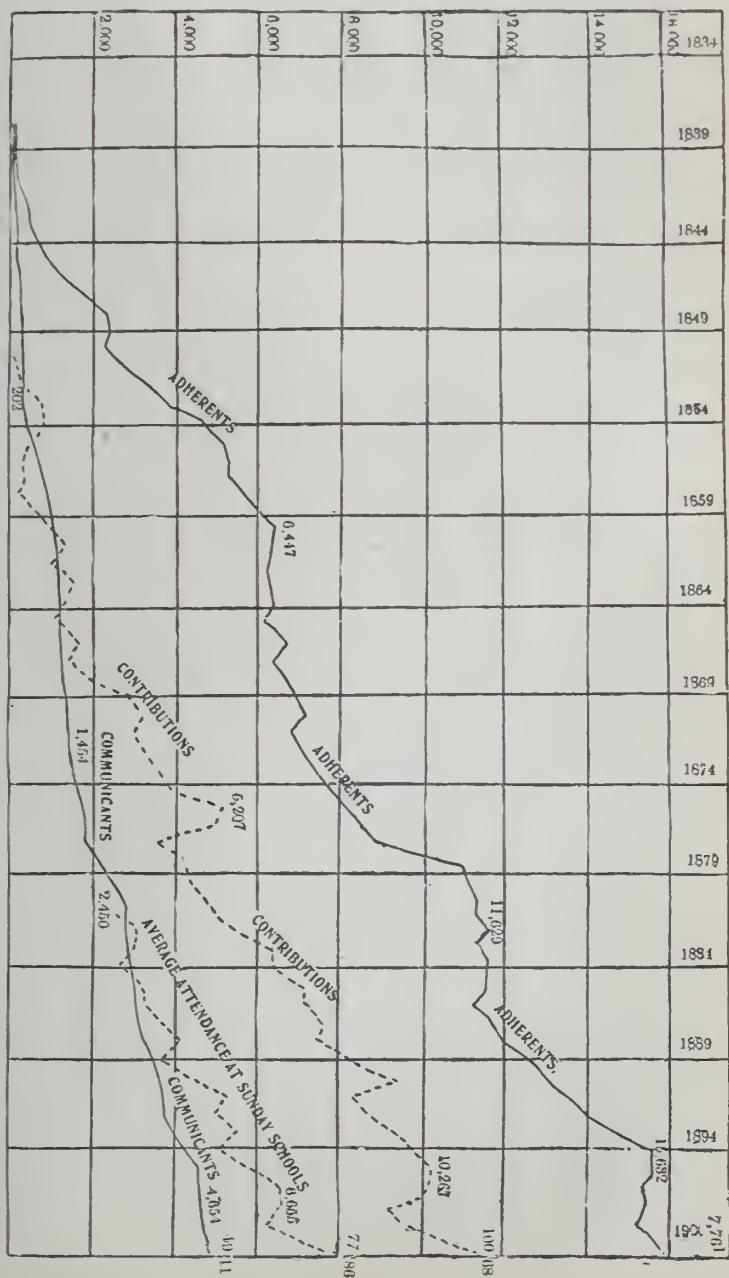
The largest per cent. of gain was in the decade of 1850 to 1860 when the gain was over 165 per cent.; other large gains were in 1870—1880, over 61 per cent., and 1890—1900, over 32 per cent.

In 1850 the average Sabbath attendance was 1,475, or over 60 per cent. of the total congregations; by 1900 it had risen to 10,800, which was over 62 per cent. of the total congregations, showing a very slight improvement during the half-century.

In 1850 the number of men in the congregations was 710 while the number of women was 718, PROPORTION OF or 8 more than the men. By 1870 the MEN TO WOMEN. men outnumbered the women by 321; by the next decade the women again outnumbered the men by 147, and by 1900 the women exceeded the men by 335. In 1870 the per cent. of children to the total number in the congregations was 42, while in 1900 it had risen to 49 per cent.

What have been the motives that have led this not inconsiderable body of men and women MOTIVES. to renounce the religion of their ancestors and adopt a new faith? Here while admitting the facts, let us be careful not to judge too harshly. As late as 1893 the report points out that "the term 'rice Christians' is not so frequently hurled at the mission as it once was." The frequent repetition of this statement in the reports of the mission would seem to indicate that the "wish was father to the thought," and that while the missionaries were hopeful that this motive was giving way to something higher, it was in reality one of the most persistent. Indeed it has not yet wholly passed away. Where a people is as proverbially poor as the people

Chart showing growth of Mission in Adherents, Communicants, Attendance at Sunday School, and Contributions 1834—1900. Contributions do not include fees collected in schools and are counted in Rupees.



of India are, the wide influence of this motive is not to be wondered at, however much it is to be regretted. The mission has always been careful to warn prospective converts against such motives, and has taken care that there should be as little ground as possible for expecting any material gain. Such material advantage as has come to the Christian community has come largely as the result of better education, and the cleaner, better life which the people have lived as Christians.

"In the year 1842, the year the Seminary was opened at Tirumangalam, there began to be a talk in the Madura District about a gregarious movement of villages and families towards Christianity such as had occurred in Tinnevely under the ministry of Rhenius, Thomas and other missionaries" (*Pasumalai Jubilee Vol. P. 60*). This movement seems never to have gained much headway however, though within five years from this time, viz., 1847 a score of congregations had renounced Hinduism and were waiting for instruction in Christianity.

As the intelligence of the community has grown, and there has been a better appreciation of what Christianity means, a greater variety of motives and higher ones have appealed to the people. The relative number is growing of those who are intelligently dissatisfied with Hinduism, and are attracted by the truth and divine excellence of Christianity. Many are drawn by family ties. Their relatives are Christians, and seem to prosper as such and they have come to join them.

The thirst for education and advancement is another growing power that draws the people. A number, however, still come for less worthy motives.

The congregations have never been over modest in asking the mission for help, and it has been a difficult matter to get them to feel a proper sense of their own financial responsibility. At first the mission did almost everything in providing schools and paying the salaries of the teachers, building prayer-

FINANCIAL IRRE-
SPONSIBILITY OF
THE CONGREGA-
TIONS.

houses and churches, and paying the wages of the catechist and pastor. But gradually this matter was pressed upon the people, and an improvement made. By 1871 some were insisting that no congregation should be given a catechist unless they were willing to pay something toward building a prayer-house, and supporting the catechist. That year one congregation is reported as giving 4 annas (about 8 cents) per month for that purpose, four others 8 annas each, and one 13 annas (*Report of 1871, p. 17*). A great gain has been made since that time and in 1900 the amount of contributions from the congregations for purposes other than Education was Rs. 10,068.

FROM WHAT CLASS OF SOCIETY HAVE OUR CHRISTIANS COME ?

In the earlier years of the mission many of the congregations were gathered from the Romanists. Those who came from Hinduism were usually of the lower castes, and the proud Brahmin scorned Christianity as a religion for the Pariahs. In the report of 1858 it is stated that the Christians were finding more favor in the eyes of the non-Christians, and it is said that the "Gospel seems to be gradually finding its way into classes of society higher than those in which it has hitherto met with its greatest success. Considerable numbers of the so-called good castes have united with the church during the past year; and in this respect the reproach of the Gospel as a religion for Pariahs only is in some measure removed" (*P. 9*).

In one of the later mission reports it is stated that our congregations include representatives of more than 30 different castes, more than half being from the respectable Sudra castes. We venture to think that the Madura Mission is rather exceptional in this particular among the Missions of Southern India. In the Tinnevely Mission to the south of us the Christians are drawn almost wholly from one caste, while in the Arcot Mission to the north of us, almost all are from another caste, while in the Jaffna Mission the Christians are almost all from still another caste.

In the Madura Mission there have been few converts from the Brahmin caste. This is doubtless to be regretted, and yet there is an evident advantage in first winning the lower castes lest if it should begin among the higher castes the lower should be excluded. Even so did the religion of Christ make its first beginnings among the fishermen of Galilee, and in the Roman Empire it was nearly a hundred years before Christianity began to attract much attention from the upper classes.

The hindrances to the more rapid spread of Christianity most often mentioned are the ignorance

HINDRANCES. of the people, the dullness of their consciences, their indifference to the future, their want of moral strength and courage, their bigotry, and the influence of the Brahminical and priestly class, and most powerful of all the system of caste, which makes independent action almost impossible and when one does break away uses every means of persecution possible to bring the offender back into line again. To this should be added the imperfect and sometimes immoral lives of those who have professed to accept Christ. A deeper work of the spirit of God is needed in the lives of all, the missionary as well as his native brother.

In order to appreciate the progress which our Christian community has made in the matter of education we should compare them with other classes of the people among whom they live. The following table shows the literacy of the Native Christians of the Madura Mission as compared with other classes of the community.

Y EAR.	1850			1860			1870			1880			1890			1900																													
	Total.			Male.			Female.			Male.			Female.			Male.																													
Sex.																																													
Per cent. able to read of all Native Christians in the Madura Mission. ...	8.2			32.4			9.			17.8			16.6			24.6			46.			18.1			27.5			54.0			23.7			32.7			57.3			26.9			35.3		
Per cent. able to read of all Native Christians in the Madura District.			11.2			18.8			3.5			16.5			21.2			4.3			12.3							
Do. Do. Brahmins			72.2			37			37.7							
Do. Do. all Hindus.			4.9			16.4			4			6.6			17.4			8			8.8							
Do. Do. Mohammedans			5.			24.2			4			8.5			27.5			9			12.8							
Do. Do. Total population			16.9			5			8.5			17.8			48			9.2							

unable even to read there would seem to be much to be done yet in the education of our Christian community.

Comparing the per cent. of males able to read with the per cent. of females it will be seen that

MALES COMPARED the per cent. of males able to read in
WITH FEMALES. 1900 is more than twice the per cent. of
females, yet the rise in per cent. since
1860, the first year for which separate statistics are avail-
able, has been much more rapid for females than for males,
the per cent. for males rising from 32.4 to 57.3, while the
per cent. for females has risen from 9 to 26.9.

Unfortunately the census returns for the last census (1901), are not yet available, so that no comparison beyond 1890 with other classes of the community is possible.

The native Christian community in the Madura District not included in the Madura Mission are

THE CHRISTIAN mostly Roman Catholics, though there is
COMMUNITY COM- a small number belonging to the S.P.G.
PARED WITH and Lutheran Missions. In 1890 the
OTHER CLASSES OF per cent. able to read in the Madura Mis-
THE POPULATION. sion was 32.7 while the total per cent. for
all Christians was only 12.3, thus show-
ing that the per cent. in the Madura Mission is nearly three
times the average per cent. for this class.

Comparing our community with the Brahmin community, the race to which from time immemorial

THE BRAHMINS. education was exclusively confined, we
see that our community is only 5 per
cent. behind this class while in the matter of female educa-
tion our community is far ahead even of the Brahmins.

Our community is also far ahead of the

OTHERS. Hindu community as a whole, as also
of the Mohammedan community as will
be seen from the table.

The Church.

Of those who take the first step away from Hinduism there are always more or less who for

THE SECOND various reasons turn back. The second
STEP TOWARDS step, that of becoming a communicant is
CHRIST. a still more serious matter, for it involves

baptism, which is regarded by Hindus as the door through which if one passes, he is lost to Hinduism, though it is true that even from this position some are driven back by the fierce fire of persecution, or for other reasons return to their idols.

The transition of the individual from Hinduism to Christianity has been for the most part a

REVIVALS. gradual one. There have however been a few "revivals" noted in the reports of the mission where there has been marked conviction of sin and turning to Christ. During the year 1861, there seems to have been special revivals in several stations and especially in the Seminary at Pasumalai. Here for a time the religious interest was so powerful that the ordinary study was suspended and the time was spent in religious exercises. There was also special interest in the Girls School, Madura.

The confession of faith adopted by the mission is a simple one, and intended to be such as

REQUIREMENTS can be understood and accepted with
FOR MEMBERSHIP. some degree of intelligence by even the most humble. It requires acceptance of Jesus Christ as the only Saviour, and the Bible as the rule of practice for one's life.

Communicants are gathered from the village congregations and from the students in the vari-

SOURCES FROM ous schools. Up to 1853, admissions to
WHICH COMMUNI- church membership had been principally
CANTS COME. from the schools, and those admitted were persons who were looking to the mission for employment as catechists, teachers, &c. By



A Church at one of the centres, Tirumangalam.



**A Prayer House and Catechist's House at one of the
outpost villages.**

that time the village congregations numbered over 4,000 and the report for that year says that "it is expected that from this on, more admissions will be directly from these congregations." By 1861, the report says that the largest number of accessions to the church were received from the village congregations. These congregations now furnish the larger proportion of candidates for church membership though a considerable number still come from the students in our schools and from the homes of the growing Christian community.

Table showing growth in the number of communicants by decades 1840—1900 :—

Year.	1840	1850	1860	1870	1880	1890	1900
No. of organized Churches.	4	5	20	23	30	34	38
Membership	50	235	1109	1402	2591	3640	5775
Per cent. of Communicants to Adherents		9.5	17.2	19.8	22.7	27.8	33.4
Proportion of Communi- } cants to Adherents ...)		1 to 10½	1 to 5¼	1 to 5	1 to 4½	1 to 3½	1 to 3

The first church was organised in Madura city in October 1836. The members of this church

THE FIRST were the native helpers which the mission
CHURCH. had in its employ, and these had come from Jaffna and elsewhere. In the same

month at the administration of the Lord's Supper in Madura, the first convert was baptized.

By 1840 there were 4 organized churches, though these were not supplied with native pastors

FIRST NATIVE until long after. The first native pastor
PASTOR. was ordained over the church at Mallan-
kinaru March 20th, 1855. Up to this

time the missionaries had acted as the pastors of the churches, and indeed missionaries are still the only pastors there are for 13 of the churches, the whole number of churches being 38 while the number of ordained pastors

is only 25, though it is true that in some cases the pastor of a neighbouring church fills the place of pastor for one of the pastorless churches, quite as much as or more than the missionary.

As will be seen from the table the period of greatest activity in the organization of churches was between 1850 and 1860, when no less than 15 new churches were organized, the number increasing from 5 to 20 during this decade. From 1859 to 1871 only one new church was formed and the report of 1871 referring to this matter says that only one new church had been formed since 1859, but the missionaries were then satisfied that the haste to form churches at that period with the slenderest organization—simply a confession of faith, a covenant, a deacon and a roll of members, but without pastors,—was excessive, and that these twelve or fifteen years had hardly brought them back to a just ratio of churches to pastors. The number of church members had increased 85 per cent. between 1856 and 1871, and the number of pastors had been quadrupled, rising from 2 to 8. Four new churches are reported in 1872 and six pastors were ordained that year.

The table shows that the decade of greatest numerical gain in the number of communicants was in the last decade of the century when the number rose from 3,640 to 5,775, a gain of 2,135, or 58·6 per cent. The highest per cent. of gain was in the decade 1850—1860, when the number rose from 235 to 1,109, a gain of 371·9 per cent. This decade, 1850—60 has already been pointed out as a decade of remarkable expansion in many ways.

The per cent. of communicants to adherents has been steadily rising from the proportion of 1 to 10 in 1850 to 1 to 3 in 1900. The reason for this will be made clear when it is remembered that the congregation is only a temporary expedient, a halting place between Hinduism on the one hand and a final acceptance of Christianity on the other, so that the purpose of the mission is to get as many as possible from

the congregations to take the final step and become communicants.

What is to be said of the quality of these Christians who have thus finally renounced the religion of their ancestors and accepted the 'Christ of the Bible'? How far is the sneer of some justifiable when they say "Oh, he's a native Christian is he! then I want nothing further to do with him." If many imperfections can be pointed out in the lives of the Indian Christian it should be remembered that he has as his inheritance from his ancestors for thousands of years, Hinduism with its caste, its idolatry, its multitude of gods whose traditional lives abound in deceit and gross immorality, and whose priests and holy men today many of them imitate the lives of the gods whom they profess to worship. The atmosphere which they breathe the ground which they live upon is tainted by many forms of social vice and religious sham.

But after all allowance has been made it still remains true as will be testified to by hundreds who have really come to know the Indian Christian and entered sympathetically into his life, that he has many lovable and noble qualities; if his moral courage is not always of the highest his patience is unsurpassed. If his faith is not as intellectual as that of his western brother it is nevertheless equally devout and beautiful in its childlike trust. If his life is not always above reproach it is yet considerably cleaner than that of his Hindu neighbour. To those who know the character of the Hindu, the Indian native Christian needs little apology for what he is. God is using him and blessing his efforts and there is an important and encouraging future before him. He has an awakening conscience and that is much. It is the testimony of one of the leading Hindu members of the Madura Bar that a Hindu can tell a false story from beginning to end without any hesitation or sign of confusion, while a native Christian who attempts to give false testimony gets confused and entirely spoils his story. This was meant to be a statement unfavourable to

the Christian. We leave our readers to judge whether it is not rather a commendation. Frequent mention is made in the reports of the fact that the Hindus themselves bear testimony to the peacefulness, truthfulness, and general worth of the native Christian.

Frequent reference is also made in the reports to the fact that the church members are improving in matters of Bible reading, attendance on the various meetings, family prayer, Sabbath observance, and clean living.

The lay members do not take as active an interest in evangelistic work as is desirable. Per-

THE LAITY. haps the mission is largely to blame for this. It is an evil inherent in the very methods under which all missions must needs be conducted that where the native agent receives his pay largely from a foreign treasury, all who do what comes to be regarded as mission work, naturally expect mission pay. There have been from time to time in the reports a few encouraging examples of laymen who have gladly and faithfully devoted much of their time to evangelistic work without receiving any money compensation for it, one of these is found in the report of the Kambam churches for 1900. The ever increasing army of Christian Endeavorers, Y.M.C.A. workers, and King's Daughters are voluntarily organizing for war, and are pushing the battle in many villages by ways which young people know so well how to use.

What has been the record of the Madura Mission on the increasingly important question of self-

SELF-SUPPORT. support during the more than 60 years since its organization?

It was in 1842 that the first contribution to religious purposes by natives connected with this mission was recorded. In that year the catechists and teachers of the Dindigul Station contributed Rs. 100 for the support of an additional catechist in the station. During the next year evangelical societies having a similar object in view, sprang up among the helpers at Madura, Tirupuvanam and Siva-

ganga, and contributions amounting to Rs. 121 are on record. In 1846 the cause of benevolence took another step in advance; and we find benevolent societies for defraying certain church expenses in Tirumangalam, in the Seminary at Pasmalai, and in Tirupuvanam. Similar societies were organized in the remaining stations in the year 1848. (*Report of 1863, pp. 22, 23.*)

In 1858 three new pastors were ordained over churches and each church was doing something though little towards providing for the support of its pastor.

In the early years of the mission up to the Jubilee of the American Board, contributions were made chiefly by persons receiving wages through the missionaries. During the Jubilee year and the year subsequent, the congregations to some extent participated in offerings to the Board and other charities. These contributions were regarded by the people as extraordinary; and were for the most part appropriated to objects outside the respective congregations. By 1863 the contributions were established as a regular part of the church life, participated in by many if not all, and no longer regarded as an occasional gift, but in many cases as the result of a set purpose of the people to enter upon the support of their own religious institutions. The report of 1866 says: "The day of self-support of our churches, though perhaps distant is yet approaching. The contributions of the people for the erection of prayer-houses and school-houses, the support of the pastors, and the support of the poor are annually increasing."

In 1863, a systematic attempt was made to introduce tithe giving with good results, one station, Manamadura, reporting an advance of 200 per cent.

Later a rule was passed in the mission that no new pastor was to be ordained over a church until his support could be entirely raised from funds provided in India. The Native Evangelical Society makes a grant to a church if necessary when a pastor is ordained over it, but this grant is decreased by one-tenth of the first grant each year

until it stops altogether. In 1900 the number of churches reported as entirely self-supporting, that is receiving no help outside of their own collections was 12; 15 evangelists were supported by the Native Evangelical Society from its own funds, and the total contributions for all purposes not including education was Rs. 10,068, so that if by self-support we mean only those items of expense connected with the maintenance of the spiritual agency of the churches, the support of pastors, the building and repair of churches and prayer-houses, and even the outgoing missionary work of the church, then we can rejoice in a fair measure of success already attained.

But self-support in mission work in the minds of some

critics of missions	has come to be associated with a much larger and very different question, viz., that of supporting the entire work which missions are now
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carrying on. With reference to this larger question Dr. Jones writes: "The cry of 'self-support' in our missions to-day is, to a large extent, a false cry. In our mission as in nearly all other missions in South India, no one to-day believes in the ability of the native Christian community to support mission work as at present directed by missions. If by self-support is meant the maintenance of present mission work by Indian funds, the native church is as far removed from it to-day as it was many years ago. And this for the simple reason that missions do not gauge their effort or limit their expenditure by the ability of the native church. They conduct much and expensive work which is purely aggressive and which would not be within the domain of the activity of an indigenous church. Expenditures should not be considered when we talk of 'self-support.' "

Table showing the total contributions, not including fees from students, and the average per adherent and per communicant, 1850—1900:—

YEAR.	1850	1860	1870	1880	1890	1900
Total contributions not including fees from Students	212	1,112	3,239	4,868	9,564	10,068
Average amount contributed per Adherent in Rupees	·08	·17	·45	·42	·73	·61
Average amount contributed per communicant in Rupees	·92	1·00	2·3	1·87	2·62	1·74

From the above it will be seen that the greatest net increase in contributions was in the decade 1880–1890 when the amount rose from Rs. 4,868 to Rs. 9,564, an increase of Rs. 4,696 or 96·4 per cent. The largest per cent. gain was in the decade 1850–60 when the amount increased from Rs. 212 to Rs. 1,112, a gain of Rs. 900 or over 424 per cent. This was the first decade in which any special effort seems to have been made to get contributions from the people. One interesting fact revealed by the above table is that there have been two decades in which the average amount contributed per adherent was less than in the preceeding decade, viz., in 1880 when the amount was ·42 Rs. as against ·45 Rs. in 1870, and 1900 the last year of the century when the amount was ·61 as against ·73 in 1890. The reason for this is difficult to see and the fact that the average contributions per adherent is actually less in 1900 than it was in 1890 is matter for serious consideration by the mission. When the total contributions is averaged up among the communicants the results are still much more discouraging, the decrease there being from Rs. 2·62 per member in 1890 to Rs. 1·74 in 1900.

Education.

It has been said that the old education in India was characterized by exclusiveness,—it was limited to the higher castes; by narrowness—the subjects studied were the Sastras, and by its religious spirit,—it was permeated by religion.

THE OLD SYSTEM OF EDUCATION IN INDIA.

The education introduced by the English Government has changed all this. The schools are open to all, the curriculum has been extended to embrace a wide variety of subjects and it is strictly non-religious. While this is perhaps inevitable it is a very serious matter that all education in Government schools is non-religious.

THE SYSTEM INTRODUCED BY GOVERNMENT.

Belief in the old gods is being given up, and for many of the young men there is nothing taking its place and there is perhaps no more pitiable man anywhere than he whose mind has been trained to think but who has shut out God from his life and reverence and love from his heart. The Government recognizes the danger but stands helpless.

Mission schools seek to make use of the best elements of both systems. The mission school is open to all castes—the course is that of Government schools with the addition of the Bible, and the religious element is given a prominent place.

THE MISSIONARY SYSTEM.

When the American Missionaries first came to Madura in 1834, education in the District was in a very low state. Not 1 in 5 of the people could read. “The instruction in the native schools consisted in committing to memory a few arithmetical tables and a few poetic legends of their imaginary deities. The schools introduced by the mission differed from the native schools in the introduc-

STATE OF EDUCATION IN THE DISTRICT WHEN THE MISSION WAS FIRST ORGANIZED.

tion of the printed character, useful books, and improved methods of instruction." (*Report of 1836—40.*)

In addition to the free village schools where only the vernacular was taught the mission from
 EDUCATION IN the very first established a few schools
 ENGLISH. in the important centers where English also was taught. The English Government was already well organized, and lucrative positions were open in its service to those who had a fair command of the English language, and one of the chief helps in opening all schools was the desire of the parents to fit their sons for government service. The English school in Madura opened in 1835 was regarded as the germ of an institution that might meet the growing demands of the district in the department of English education. This school was continued for 20 years and closed in 1855 at the suggestion of the Deputation. In the report of the mission for that year it was stated that more than 1,900 pupils had been educated in that school.

A select school for boys and another for girls where English was studied was started in Dindigul in 1842 and continued for four years. Other similar schools were started in other stations but were given up within a year, being largely replaced by the Government Taluk Schools organized about this time. Some years later, (1857) the Government decided that the vernacular and not English should be the principal medium of instruction in schools. The mission also about this time seeing the disappointment which Dr. Duff and others were feeling at the results of educating the Natives in English for missionary purposes, and feeling also the importance of evangelistic as compared with educational work gave up almost entirely the teaching of English in schools. The report of 1860 says:—"We must be right in expecting the great blessing of good education and of a Christian literature to come to the people through their own tongue, and the less we dally with English on the way the sooner we shall come to the expected end." (*P. 13.*)

For a few years English disappeared almost altogether even from Pasumalai. On this account a number of students went to other schools where English was taught. By 1866 a change had come in the mission with regard to English education. Day schools were introduced at the station centers where English was taught in order to attract Brahmin boys. English was gradually brought back again at Pasumalai, and at the present time in the Boarding Schools and at Pasumalai and Madura the study of English is begun in the Primary classes, and by the time that the Middle School (corresponding to the Grammar School at Home) is reached all the text-books are in English save those in which the vernacular as a language is studied. After the Primary examination the Public examinations are all written in English. At present there is a public feeling that perhaps the Government has gone too far in requiring so much English in the Primary School, and indeed the study of Arithmetic, Geography and History is now made optional in English or Tamil in the 1st and 2nd years of the Middle School.

INCOME AND EXPENDITURE.

No fees were charged in either the boarding or day schools at first though a fee of 4 As. per month was charged in the English school at Madura and this sum was later raised to As. 12.

By mission vote of Jan. 1868 the payment of fees in schools for children receiving board was made compulsory for the first time the rates for girls being 2 As. per month, and for boys, 4 As. and twice these rates in schools where English was studied. In the station schools, almost no fees were collected and about one half of the missionaries reported as supplying books free of charge.

In 1847 the mission declined the government offer of aid and patronage. In 1855 the mission decided that grants in aid from Government should be refused and applications already sent in were withdrawn.

GOVERNMENT
GRANTS.

In 1868 permission was given to the missionaries to receive results grants from the government; though the mission was still opposed to the receipt of grants in aid from the same source.

The following table shows the expenditure on education with sources of income and per cent. of total appropriations and total cost of mission excluding salaries of missionaries due to education at the end of each decade, 1840—1900.

YEAR.	1840	1847	1850	1860	1870	1880	1890	1900
Appropriations ...	6720	11770	6350	7040	12605	20216	26214	32856
Per cent. met by appropriations ...	100	100	100	100	93	76	50	39
Fees ...					918	3179	10782	16316
Per cent. met by fees.					6	12	20	19
Government grants & Donations ...						291	14717	33644
Per cent. met by that source ...						11	28	40
Total cost of Education, ...	6720	11770	6350	7040	13523	26306	51713	82816
Per cent. of total cost to total cost of all work excluding salaries of Missionaries.	30	30	19	20	30	42	54	60
Per cent. of appropriations for Education to total appropriations excluding salaries ...		30	19	20	28	33	39	46

In the above table salaries of missionaries have been excluded. This table shows that the appropriations from the Board for educational purposes have since 1850 been steadily rising; not only so but the proportion of the total appropriations devoted to education has been steadily rising from 19 per cent. in 1850 until in 1900 it absorbed 46 per cent. of the whole. While this is true it is seen on the other hand that the proportion of total cost of the educational work met by appropriations has been rapidly declining since 1860 when it was 100 per cent. to 1900 when it was only 39 per cent. or a little over $\frac{1}{2}$. The proportion met by fees was slightly less in 1900 than in 1890, while the pro-

portion met by government grants and donations has risen rapidly from 11 per cent. in 1890 to 40 per cent. in 1900. It would be interesting to divide these two items were data at hand. A large part of the donations received by missionaries goes into the boarding schools, and it is probable that the large increase here is due to donations rather than to government grants. The Government is becoming less and less willing to grant aid to schools other than their own, and the attitude of Government to aided education is assuming a serious aspect.

The schools of the Madura Mission may for convenience be divided into 3 classes, the Village
 CLASSIFICATION. and Day Schools, the Boarding Schools and Special Schools.

VILLAGE SCHOOLS.

The village school may well be compared to the old Roman Military colonies—colonies established on the frontier or in the heart of the enemy's country composed of Roman citizens who took their own laws and habits of life with them and tried gradually by a process of diffusion to work these out into the lives of others; so the catechist and his wife go to the Hindu village, seeking by means of preaching, teaching and godly living to introduce a new way among the people.

Table of attendance in Village and Station Primary and Day Schools by irregular periods, showing the extreme increase and decrease in these schools during the first and second periods of the mission.

YEAR.	1835	1842	1849	1855	1860	1870	1880	1890	1900
No. of Schools	14	95	12	72	95	100	160	139	174
Christian Boys ... ..	...	...	363	474	509	428	673	476	685
" Girls ... ..	...	...	7	148	188	213	403	160	290
Total Christian Students ... ..	...	182	370	622	697	641	1076	636	975
Other Boys ... ..	...	3453	93	205	365	1319	2130	3108	3696
" Girls ... ..	...	200	...	12	38	119	560	163	150
Total of other Students'	403	3653	93	217	403	1438	2696	3271	3846
Grand total of all Students	403	3835	463	839	1100	2079	3772	8907	4821

From the table it will be seen that during the first period, 1834—50 the schools were almost exclusively for the Hindus, and they reached their greatest development in 1842 where there were 95 schools with 3,653 students of whom only 182 were Christians or as 1 to 20. Having served the purpose for which they were intended these schools were gradually reduced until by 1849 there were only 12 schools with 370 Christian students and 93 other students or in proportion of 1 to 4 in favor of the Christians making a total of 463.

During the second period, 1850—65 there were again a good number of village schools, but they were schools intended for Christian students the rule being that there should be no school except in villages where there were at least 10 Christian children, so that in 1860 while there were 95 schools, the same number as in 1842, the number of students was only 1,100 as compared with 3,835, the number of non-Christian boys being only 403 as compared with 3,653 in the earlier period. During the third period, 1865—1900 the village schools were gradually re-opened to the Hindu children, and other schools have been opened for them so that both Christians and non-Christians have shared their privileges, the last year of the century showing the highest number both of schools and scholars of any other year in the history of the mission, there being 174 schools with 975 Christian students and 3,846 non-Christian or in the proportion of 1 to 4 in favor of the non-Christian.

The Christian girls are first distinguished from the Christian boys in the report of 1849 where 7 Christian girls are recorded as against 363 Christian boys or in the proportion of 1 to 52. It is quite probable that these statistics are incomplete as by 1855 the number of girls was 148, while the number of boys was only 474 or in the proportion of 1 to 3 and there is nothing in the reports between these periods to indicate that such a remarkable change was taking place in the proportion between the two sexes with reference to atten-

dance in school. It is true however that in early years from 1860 to 1870 there was a decrease in the number of Christian boys in the village schools, the number in 1860 being 509 and in 1870, 428; at the same time there was an increase from 188 to 213 in the number of Christian girls. There was considerable improvement by the end of the next decade 1880 but following that between 1880—1890 is another period of marked decline the number of Christian boys in 1880 being 673 and in 1890 only 476, a decrease of about 33 per cent. while the girls suffered worse still declining from 403 to 160 a loss of over 60 per cent.

The number of Christian boys in village schools in 1880 was almost the same as in 1900, twenty years later while the number of Christian girls in these schools was still much less in 1900 than in 1880, 220 as compared with 403 in the earlier year.

From the table it will be seen that the number of Hindu girls in the village schools has never equalled the number of Christian girls in the same schools and when it is remembered that the proportion of the Christian community to the non-Christian is about as 1 to 25 and that there are almost no schools for Hindu girls except the mission schools, it will be seen how far the Christian community is ahead of the Hindu community in the matter of female education. There are however a number of Hindu girls in the special Hindu girls schools.

BOARDING SCHOOLS.

If the village school may be compared to the old Roman Military colony the boarding school may rather be compared to the founding of the New England colonies in America. That was not an attempt to colonize alien people by sending a few out amongst many, it was rather an attempt to gather a few out from the many and take them away from the old life to where they might form a new community with a new life all to themselves. Such is the boarding school. In the villages the influences are nearly all against Christianity; but the boarding school is a little world of

its own, quite away from outside influences. The missionary and his family the teachers and nearly all of the students are Christians though occasionally Hindu boys join and in nearly every instance they become Christians. A number of examples of this kind is mentioned in the reports. These schools like the village schools have had a varied course as the following table will show. At first the object of these schools was to commence under the blessing of God the training of those who might afterwards become mission agents. This is still a large purpose though not the only one in maintaining these schools.

Table giving statistics for Boarding Schools at irregular intervals, 1839—1900.

YEAR.	1839	1845	1856	1857 1866	1867	1873	1880	1890	1900
No. of Schools	6	4	2	Boarding Scls, discontinued.	6	6	13	7	8
No. of Boys	59	216	37		103	124	259	113	405
No. of Girls	6	83	42		93	70	230	88	254
Total No. of Students ...	65	299	79		196	194	489	201	659

The first boarding school in the mission was begun at Dindigul in 1837 and is reported as a "Charity Boarding School for boys," while a little later a similar school was opened for girls. By 1839 there were 6 boarding schools with 65 pupils. The students in these early schools were boys and girls from Hindu or Roman Catholic homes. The next year taken in the table is 1845 which marks the highest point reached in the boarding schools during the first period of the mission, the number of boys this year being 216 and the number of girls 83 making a total of 299. From this point on there is a gradual decline in the attendance in these schools. In 1855 the mission under the advice of the Deputation which came that year directed the closing of all the boarding schools. As a result in 1856 there were only two schools with 37 boys and 42 girls and the next year these two schools were closed and from 1857 to 1866 there were no boarding schools in the mission save the Girls' School at Madura and the Seminary at Pasumalai.

These schools were expected to draw their pupils thereafter directly from the village schools, and it was thought that this would tend to improve the quality of the village schools. But instead of this the result was rather that these two schools were dragged down to fit the standard of the village school, the village schools were not improved and even the supply of low grade students for these two schools was very limited. The mission convinced by the paucity of helpers that it was a foolish policy to think as the deputation had suggested, "only of the present without regard for the future" in 1865 appointed a committee to consider the question of re-opening the boarding schools, and the next year four such schools were opened with results gratifying to all.

In the report of 1871 it is stated that "all are agreed that no monies appropriated by the mission have been more profitably spent (than that for boarding schools). It is the one feature of the mission in which all are united." (*P. 20.*) In 1879 there were fifteen boarding schools, the highest number reached, though the attendance was greater in 1900 than at any other time, the number that year being 659. To-day most of our missionaries say that there are few things connected with their work which more cheer their heart than the boarding school.

The boarding school begun in 1866 at Manamadura under Mr. Capron was rather unique in that he sought to make it a place where grown men and women from the village congregations could come and learn to read and then go back to their villages and assist in the Christian work there. He took the children only when this was necessary to get their mothers. In 1870 the seminary at Pasumalai was changed into a theological school and the secular subjects formerly taught there, were with the exception of the highest class transferred to the boarding schools. In 1879 many buildings long needed in connection with the boarding schools were built out of funds provided by the Otis legacy.

Comparing the number of boys attending these schools with the number of girls it will be seen that while the

number of boys is considerably in excess of the number of girls yet the disproportion is not nearly so great as that in the village schools, which would indicate that among the better class of our Christian community, for it is from the children of this class that the boarding schools are largely supplied, female education is further advanced than among the village people. The pastors, catechists and teachers are better able to pay for their children in the boarding schools than the poorer villagers.

SPECIAL SCHOOLS.

For want of a better name we classify the remaining schools as special schools.

The following shows the order in time of their organization :—

Girls' School begun as a day school, 1835.

Pasumalai College begun as a Seminary, 1842.

Madura High School, begun as a Primary School, 1864.

Hindu Girls' Schools, 1865.

Theological Seminary separated from College, 1892.

Bible School for Christian women, 1892.

Industrial School, Manamadura, 1897.

Together with these schools may be included the "Preparandi" classes started in various stations about 1840 for the purpose of educating young men in the vernacular only, to become teachers and catechists.

"PREPARANDI"
CLASSES.

These were all transferred to Pasumalai in 1852 and soon became absorbed in the other classes.

Mention should also be made here of the very material assistance rendered the mission by the Christian Vernacular Education Society's Training School at Dindigul in which many of the teachers employed by the mission were once trained. This school was organized in 1861 and continued to 1886 when it was

C.V.E.S.
TRAINING SCHOOL,
DINDIGUL.

abolished and a training school at Pasumalai opened by the Madura Mission. The mission was invited to appoint a "visitor" to the C.V.E.S. institution so as to keep itself informed as to the methods and quality of the training given. The mission for a number of years made appropriations towards the expense of this school.

THE MADURA GIRLS' HIGH AND TRAINING SCHOOL.

IMPORTANCE OF EDUCATING THE WOMEN. From the first the mission recognized the importance of educating the women as well as the men. One writing in the report of 1841 says:—

"In all arrangements for the introduction and perpetuity of Christianity in the country, provision for female education must hold a prominent place. A native Christian connecting himself with a heathen wife is on the high road to apostasy and degradation. The aid of a Christian wife and mother is essential to missionary success on an extended scale. That missionary therefore, has but half done such work, who succeeds in bringing boys only under Christian instruction in mission schools."

In the report of 1860 the purpose of the girls' school in Madura is stated to be "to raise up wives
PURPOSE. for the pastors, and mission helpers, and intelligent lay members of the church, and to a limited extent, to supply teachers for the village and station schools." (*See p. 12 and also Report of 1866.*)

That the wives of the native helpers were in need of such education may be seen from the fact that 69 out of 155 such wives were not able to read. There was a considerable improvement in this matter during the next decade owing largely to the influence of the Madura Girls' School. The school has however all along done much more than train up good wives for prospective husbands.

The mission once passed a rule that no helper should marry an uneducated wife, and that any one violating this



Group of Students, Girls' Training School, Madura, 1900.

rule should be held to be ineligible for increase of salary. It has not been found practicable in all cases to enforce this rule.

It was slow work to get the people interested in the education of their daughters. The feeling that it is improper to educate females was universal among the Hindus, and it was very slow to be given up by the Christians. If the ability to read and write was not regarded as a disgrace to a female, it was at least regarded as unnecessary, and as unfitting her for the proper duties of a woman. "For many years, in addition to free tuition, books, board, clothing, and a dowry worth 48 rupees were given on graduation to every girl who took the full school course. By slow degrees a measure of self-support has been introduced. The dowry was discontinued, small fees were charged, and finally the pupils were required to furnish their own books and clothing. In view of the poverty of the people and their unwillingness to deny themselves for their daughters, as they would for their sons, we cannot expect the students to pay their full expenses for many years to come." (*Report of Miss Bessie Noyes for 1900.*)

Table showing Attendance and Cost of the Girls' School, Madura, at the end of each decade, 1840—1900.

YEAR.	1840	1850	1860	1870	1880	1890	1900
Attendance	9	24	53	77	41	168	272
Appropriations... ..	*750	1000	1348	1980	1388	2250	3250
Fees, Government Grants, Donations.					642	2326	6405
Total Cost	*750	1000	1348	1980	2030	4576	9655

*1842.

What is now the Madura Girls' High and Training School was begun as a day school for girls in 1835, which was doubtless the first effort for the education of females in the Madura District. In 1840 it was organized as a boarding school for girls, the attendance that year being

nine. From 1845 to 1879 the Dindigul Girls' Boarding School was united with it, the combined attendance reaching 81 in 1846, the highest mark reached until 39 years later. After 1846 came the caste troubles which greatly reduced the attendance in all schools.

From 1870 to 1872 a part of the school was removed to Pasumalai under the name of "The Female Seminary" for the "training of a select class of girls suitable to become the wives of native helpers," the boarding department with the younger girls remaining in Madura. This is perhaps the nearest that the mission has yet come to the practice of co-education, though at present in a number of boarding schools boys and girls recite in the same classes, while there are a few small boys as day scholars in the Girls' School, Madura, and a few girls as day scholars at Pasumalai.

In 1870 the attendance went up to 77 but by the next year it fell again to 40. From this on the increase was slow for a few years but by 1885 the attendance began to increase rapidly until by 1900 there were 272, the highest number ever reached. Up to 1854 the girls were kept in the school until they were married. In that year a regular course of studies was adopted, which the pupils were to complete and then graduate. (*See Report of 1860, p. 13.*)

On account of complaints made by parents that girls coming home from the school for the vacations were unfit for work in the fields, in 1870 a change was made requiring girls to assist in the preparation of the food for the school and to do other work.

In 1876 under the superintendence of Miss Mary Rendall a teachers class was formed and the best
 NORMAL girls from the station schools were sent
 DEPARTMENT. to Madura to be trained as primary teachers for the schools of the mission. In

1881 the school presented its first candidates for the Middle School Examination. Miss Eva M. Swift was the manager of the school between 1885—1890, during which time the Normal School was reorganized on government lines, to train students for Primary and Lower Secondary certifi-

cates, and the primary department, formerly a separate school was united with the Normal School as a practicing department.

In 1890 a vernacular High School class called the class for the "Higher Examination for Women" was formed, and the grade of the school was raised to that of an Upper Secondary Normal School. In the same year, English was re-introduced as a regular study just forty years from the time when in 1850, the study of English was stopped and the course made wholly vernacular.

As the Higher Examination for women was abolished in 1892, it became necessary to open a High School class in order that the grade of the Normal School should not be lowered; and this was done in 1894. The first students were necessarily ill-prepared owing to the fact that systematic study of English was only introduced into the school 4 years previously, and from various causes, one class after another was broken up, so that several years passed before the High School could be properly organized and recognized by the government. In 1900 two girls were for the first time sent up for the Matriculation Examination.

In 1837, 25 rupees per month was voted by the mission toward the expense of the school. By
 Cost. 1840 the mission appropriation was Rs. 750. In 1874, the first year for which appropriations are separated from fees Government grants and donations, the appropriations amounted to Rs. 849, while the cost chargeable to other sources of income was Rs. 909.

The first results grants were received from the Madras Government in 1870. In the year 1894 the whole school was put on the salary grant system, which considerably reduced the amount received from this source. By 1900 the amount received from fees, Government grants and donations was Rs. 6,405 against Rs. 3,250 received from the Board.

Until the last decade the income from fees was comparatively small.

PASUMALAI COLLEGE, TRAINING SCHOOL AND THEOLOGICAL SEMINARY.

It has been already pointed out that what is now the Pasumalai College and Seminary was begun as a seminary for the primary purpose of training a native agency for the mission. It was evident to the missionaries from the first that the immense population of this country could never be won from their idols to the worship of the living God by foreign missionaries alone.

On the 1st of September 1842 thirty-four pupils were taken from the first classes in the boarding schools, to be put on a higher and prolonged course of instruction. "These applicants were not Christians, and they were not, on the other hand heathen." They were children from Roman Catholic and Hindu homes who in joining the schools of the mission had gone so far as to renounce idolatrous marks, ceremonies and worship; and had given their promise to keep the sabbath, practice Christian forms and ceremonies and receive religious instruction (*Pasumalai Jubilee Vol. p. 60*). If they were not what the mission desired, they were the best obtainable, and the mission "needed some system of training fitted to supply speedily a considerable number of men adapted to the village congregations; humble men, on very moderate salaries, knowing enough to instruct the people and willing to live among them, and sympathise with them in their lot." (*Ibid, p. 61.*) It was hoped that these boys would be converted by the influences thrown around them in the seminary a hope which was in large measure realized. This plan of receiving unconverted lads into the seminary for the purpose of training them to be catechists was practically abandoned when the mission voted in 1855 to bring the boarding schools to a close; (*See Report of 1857, p. 29*) perhaps not intentionally abandoned at that time, for it was hoped



The New College Building, Washburn Hall, Pasumalai.

that the seminary might now draw its supply of students directly from the village schools.

The seminary began at Tirumangalam and it was intended soon to remove the school to Madura but as some difficulty was experienced in securing a suitable site, Pasumalai was finally decided on as the permanent home of the seminary and for the purpose which the mission had in mind perhaps no better place could have been found. Near enough to Madura to have many of the benefits of residence in the city while far enough away to escape many of the temptations and annoyances of city life, in a quiet healthy place with plenty of room, Pasumalai seems to be almost an ideal place for the training up of a Christian agency for Christian service. The location has its disadvantages as well—it is in the very midst of the Kallar or thief-caste region, and the residents are almost constantly annoyed by the incursions of these marauders. It is also so far removed from Madura that Hindu boys in the city find it too difficult a task to walk to Pasumalai and back again each day and as there are no native Hindu homes where such students can be lodged and fed the attendance of this class of students is not so large as it might otherwise be. In later years Pasumalai has sought to meet this difficulty in part by establishing a very successful system of Hostels for its students. The "Southfold Hostel" for Brahmin students was opened in 1892; The "Yokan Lodge" for Christian students in 1895, and one section of the "Tufts Home" for non-Brahmin Hindu students in 1900. These hostels, especially the last two are crowded and more room is urgently needed.

Table showing the departments existing at Pasumalai at various periods, 1842—1900.

1842	1845	1850	1855	1860	1865	1870	1875	1880	1885	1890	1895	1900
Theological Department—begun at Tirumangalam 1842, removed to Pasumalai 1845 separated from the College as a separate department of work in 1892.												
Middle School Department—begun in 1842.							abolished 1870.	re-opened in 1875.				
High School Department, begun in 1842.							abolished in 1856.	re-opened in 1875.				
									College Department opened in 1881.			
									Normal School opened in 1886.			
									Primary Dept. opened in 1886.			

In 1856 the High School department at Pasumalai was closed in accordance with a suggestion of the Deputation of 1855—and the secular subjects transferred to the Boarding Schools. By 1859 the study of English had been almost entirely given up at Pasumalai as it was thought not necessary that the catechists should know English. There was also a temptation for them to leave the mission and seek more remunerative employment under the Government when they had obtained a fair knowledge of English.

In 1870 the Seminary as formerly constituted was disbanded, only the Theological class remaining. The design of the school as reorganized was not to offer a general education, but to give a theological training to such young men, married or single, as gave evidence of piety, and desired usefulness either as catechists or Pastors. (*Report of 1870, p. 18.*) Dr. Washburn was placed in charge, and there were 20 students during the year. Up to that time 262 students had entered the seminary for the regular course, 71 for a partial course, and 53 for the course laid down for the catechists' class, making altogether 386 students. Of these 111 graduated and 71 completed the partial course."

By 1875 the High and Middle Schools were reopened, the teaching of English and secular subjects was re-introduced; in 1881 the college department was opened, and in



Teachers and Students, Theological Seminary, Pasumalai, 1899.

1886 the Normal school for training teachers, was opened with a primary department as a practicing branch. The large majority of the male teachers now employed in the village and boarding schools of the mission have been trained at Pasumalai. An average of about 30 student-teachers are trained each year. Three grades of teachers are trained—teachers for Lower Primary, for Upper Primary and for Lower Secondary Schools. The course of training covers a period of one year.

In 1892 the schools at Pasumalai had so far increased that it was thought best to separate the Theological department from the other departments and assign a missionary to that department alone. Since that time the course of instruction in the Theological department has been considerably developed and the length of the course extended from two to three years.

Table showing the attendance at Pasumalai by departments at intervals of 10 years 1842—1900, also the cost of the Institution.

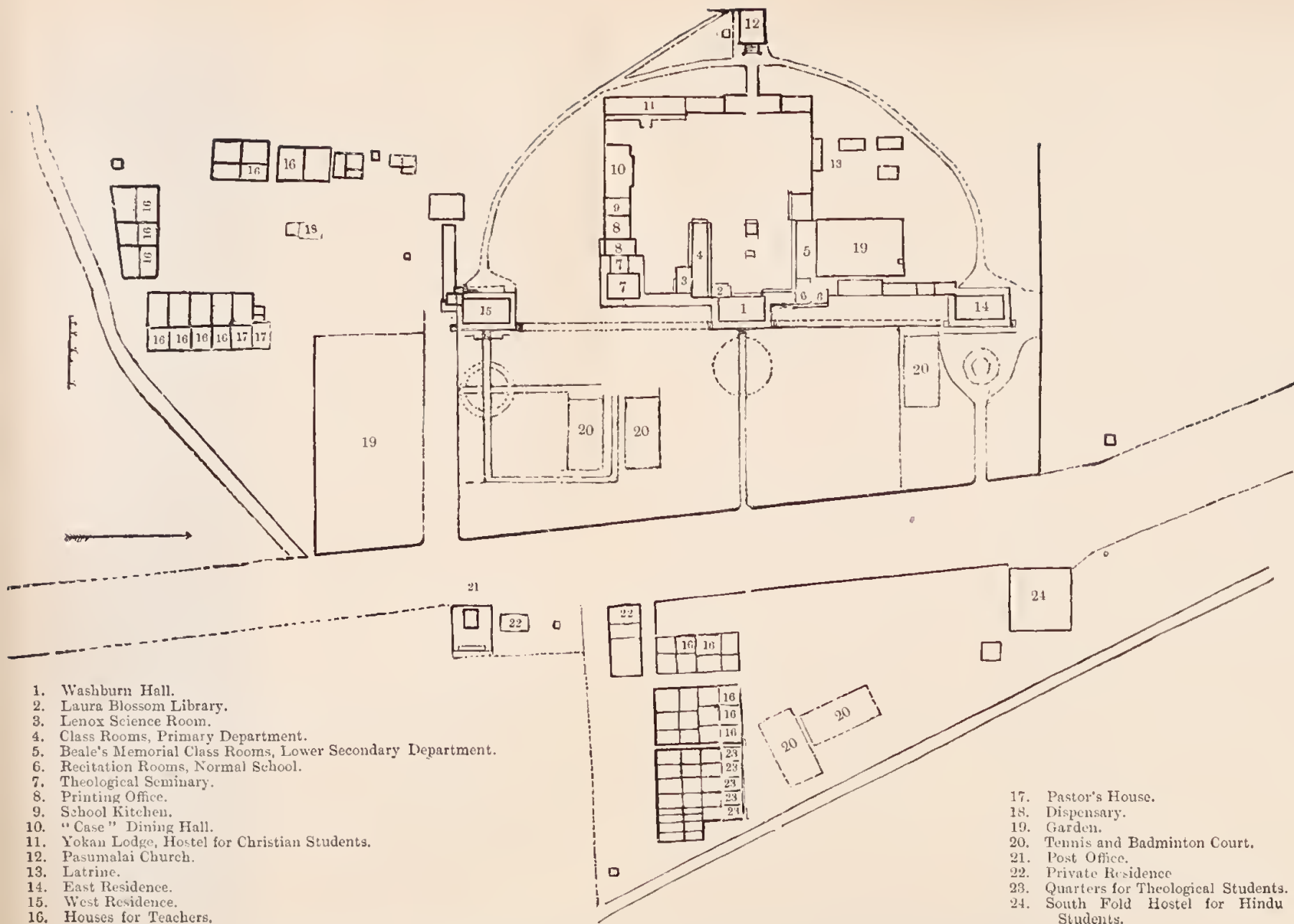
YEAR.	1842	1850	1860	1870	1880	1890	1900
No. of Teachers		4	4	2	7	15	21
Theological Students	34	33	61	38	53	15	41
Normal Students						25	30
Students in College Departments					6	42	26
Students in High school..						52	95
„ in Lower Sec'y. school						146	160
„ in Primary Department.						49	95
Total No. of Students	34	33	61	38	59	429	447
Appropriations by the Board . .	*816	1800	2632	1862	3230	5180	7429
Fees, Gov. Grants, Donations, etc					671	7397	14924
Total Cost.	*816	1800	2632	1862	3901	12577	22353

*in 1843.

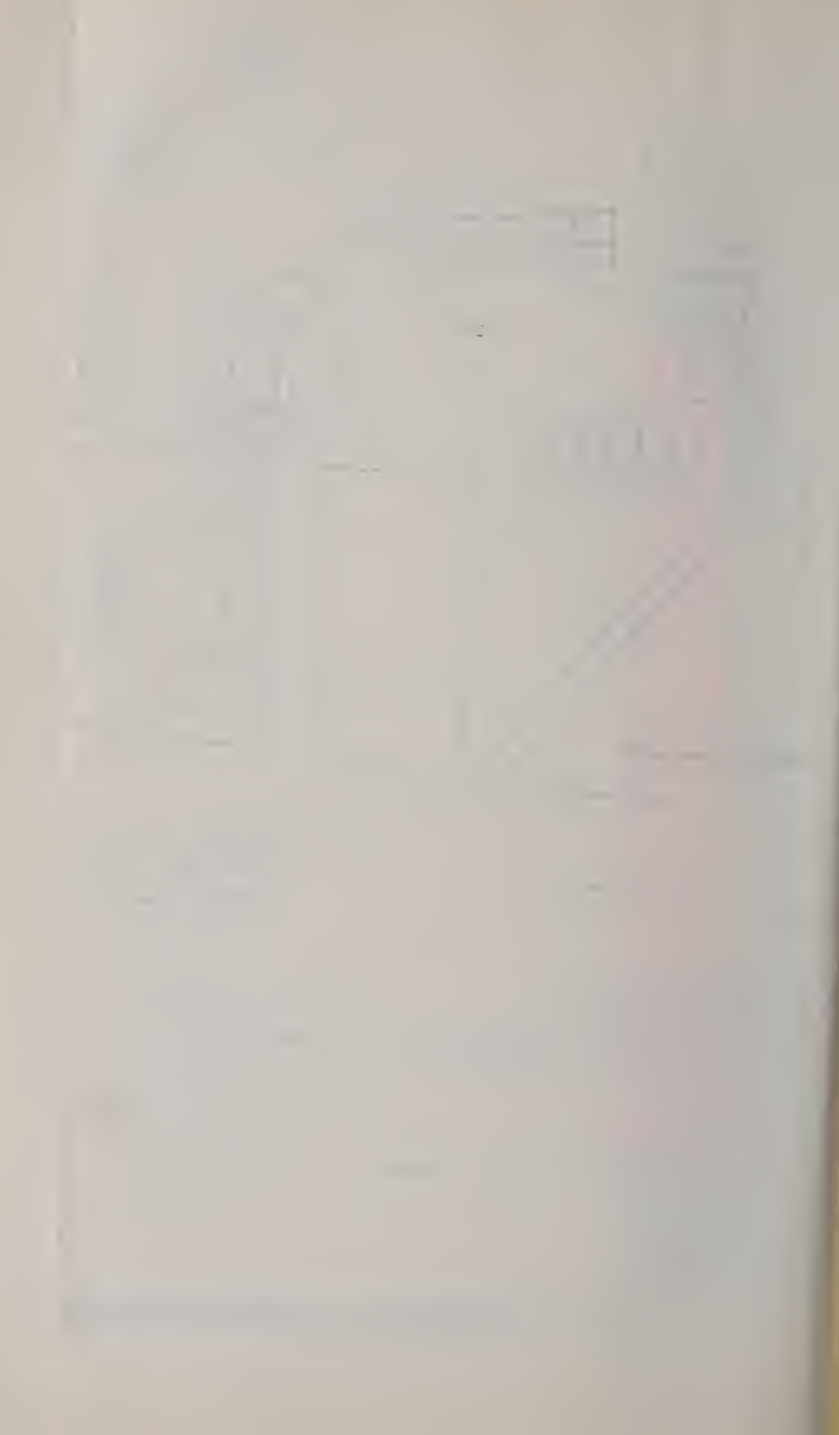
The table calls for little comment in addition to what as already been noted. In 1847 as the result of the "caste storm" the attendance fell to 12. By 1858 the attendance had risen to 63, the highest number yet reached, declined to 39 in 1861, went up to 71 in 1863, down to 39 in 1871 after the giving up of the Lower Secondary

department, and by 1874 when everything had been given up except instruction in Theology the attendance was reduced to 10, the lowest number ever recorded. By 1875 the High School and Lower Secondary departments had been re-organized, and from then on the rise is rapid until 1892 when the attendance was 449, the highest number ever reached. By the next year, chiefly on account of the reorganization of the Government "Zillah School" in Madura as the "Native College" under native management, a large number of Hindu students withdrew from Pasumalai and went to Madura the attendance declined nearly 100 the next year, went down to 334 in 1895 since which time it has gradually risen again, the attendance in 1900 being 447.

The appropriations made by the Board to the Seminary and College has fluctuated from time to time with the changes in the number of departments. Up to about 1872 practically the total cost of the institution was met by the appropriations of the Board. It was not till 1863 that students at Pasumalai were required to pay fees the amount being fixed at that time at As. 8, per month. Some did not return to school on this account. The year 1876 is the first year in which anything is credited to fees or government grants, the amount under that head being in that year Rs. 394. By 1880 the amount credited to fees, Government grants and donations is Rs. 671 which by the next decade had gone up to Rs. 7,397, or Rs. 2,217 more than the amount received from the Board, the larger part being due to income from fees. By 1900 the amount received in the college under the head of fees, Government grants and donations was Rs. 14,924 as against Rs. 7,429 received from the Board, the Board now contributing but little more than $\frac{1}{3}$ the total cost of the College, Training Institution and Theological Seminary. The increase of about Rs. 2,000 in appropriations by the end of the century is almost wholly due to the increased appropriations made when the Theological department was separated in 1892.



GENERAL PLAN—PASUMALAI BUILDINGS AND GROUNDS.



The names of two missionaries are especially connected with Pasumalai; Dr. Tracy under whom the seminary was first organized and who remained in charge with the exception of 1850 to 1854 when he was on furlough until 1867, and Dr. Washburn who was appointed to take charge of the seminary in 1870 and with the exception of furloughs remained in charge until March 1900, when he retired from the mission and returned to America. Rev. J. Herrick was acting Principal at two various times, amounting in all to nearly seven years.

THE MADURA HIGH SCHOOL.

The Hindu Boys High School, Madura is the outgrowth of the "Christian Anglo-vernacular Primary School," begun in 1864 under the Rev. J. E. Chandler, largely under the influence and control of native Christians, organized just ten years after the closing of the English school in Madura which had been begun in 1834.

It had 100 boys and four teachers of whom only one, the head master, was a Christian. It was supported entirely from the fees and the Government grants. The school was opened and closed with prayer and one hour a day was devoted to Bible instruction.

In 1869, Dr. Palmer who was then in charge started a Sunday-school in connection with the school, called the Madura Hindu Sunday-school, which has continued to the present time.

In 1881 the Rev. J. Rendall moved the school to the central part of the town and raised it to the grade of a Middle School. It then numbered 185 of whom 15 were Christians.

In 1884 under the Rev. J. P. Jones the school was raised to the grade of a High School, which grade has been maintained since that time.

Table showing attendance and cost of the Hindu Boys' High School, Madura, 1884—1900.

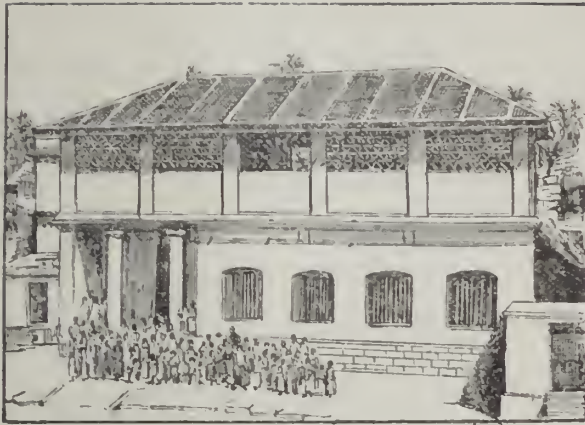
YEAR.	1884	1890	1900
Christian Students	22	55	64
Mohammedan Students	34	35	54
Hindu Students	275	127	199
Total	331	217	317
Appropriations	948	868	820
Fees, Gov. Grants, Donations ...	4813	4055	5227
Total Cost	5761	4923	6047

In 1884 the first year of its existence as a High School, the attendance was 331, which was the highest number ever reached. Within two years the attendance had fallen to 206, in 1891 the attendance was 204, the lowest point during its existence as a High School, rising to 317 in 1900. There is perhaps a larger attendance of Mohammedan youth in this than in any other school of the mission and the proportion indicated by the table above shows all too well the indifference of this large community to education. This school exists not as a training school for the Christian community but as an evangelistic agency among the Hindus and Mohammedans. Yet there have always been a small number of Christian boys attending the school, as will be seen from the table. The cost of the school is almost entirely met from fees, Government grants and donations.

Along with this school may be mentioned the large and very successful Hindu Boys School of the Lower Secondary grade which has been maintained by Dr. Chester in Dindigul for many years.

HINDU GIRLS' SCHOOLS.

The reason for keeping separate schools for Hindu girls is that Hindu parents will not send their girls to schools attended by Christians on account of caste, neither will they send them to schools attended by boys, even though they might be Hindu boys. It has already been



The new North-gate Hindu Girls' School, Madura.



A Village School, Palani Station, 1899.

pointed out that there is very little being done for the education of Hindu girls in the Madura District aside from what is done by the missionaries, also that education among women is not nearly so far advanced as education among men, and that the Christian community is far ahead of the Hindu community in the education of their women.

Table showing the development of the Hindu Girls' Schools by decades since 1881.

YEAR.	1881	1890	1900
No. of Schools ...	5	16	18
No. of Pupils ..	524	811	1156

The first school for Hindu girls was opened by Mrs. Wasbburn in Battalagundu Station in 1865 for girls of a few "Chetty" or merchant families. A school for Hindu girls was in operation in Dindigul as early as 1867, and by 1871 there were two schools there. About 1869 or 70 the first one in Madura city was opened by Mrs. J. E. Chandler at the West Gate. By 1879 there were four of these schools in Madura, and later a school for Mohammedan girls was started in Madura city by Miss D. T. M. Root. This is the only school for Mohammedan girls in the District, and a picture of a group of these girls is given opposite.

Hindu Girls' Schools appear for the first time in the statistics of the mission in 1881 by which time there were 5 schools with 524 pupils. The highest number of schools was in 1892, when 19 were reported. The highest attendance was in 1900 the attendance then being 1,156.

The girls in these schools are nearly always Brahmin and other caste girls. They come as day scholars and often attend Christian services on Sunday, sometimes in the church.

In some places they contribute to the support of the pastor, or other Christian benevolences, hold prayer meet-

ings and in other ways show their interest in religious matters. They are taught the Bible every day in their schools and commit portions of it to memory. The average age of the girls on joining these schools is 6 and the average age on leaving is 11, by which time most Hindu girls are married. They often keep up their reading of the Bible after leaving school and they continue to sing the school hymns. Their homes are usually open to the Bible women, and their daughters are sent to the schools when they are old enough.

THE LUCY PERRY NOBLE BIBLE SCHOOL, MADURA.

This school was organized by Miss Swift in 1892 on her return from furlough in America. Married women, widows, and young unmarried women from other educational institutions are received for training, as well as women from other missions. The average number of pupils in the school has been about 16. The cost has been largely met by private donations secured by the Principal, and the Women's Board for the last few years has made an annual appropriation of Rs. 1000, for the support of the school.

"The object for which the school exists is the training of workers among women by imparting to them such a knowledge of the Bible as shall lead to a deepening of the spiritual life of the students and such as shall enable them to use their knowledge for the conversion of unbelievers and the upbuilding of believers." (*Miss Swift's Report.*)

For two years the classes were taught in the private room of the missionary lady in charge.

BUILDING AND APPLIANCES. Then the use of two rooms in the Women's Hospital was kindly given for the use of the school. Within five years the members of various churches in the State of Indiana, and the Union Park Church, Chicago, had contrib-

nted towards a building, the former in memory of Miss Carrie Bell the latter in memory of Mrs. Lucy Perry Noble. These contributions with generous additions from other sources enabled Miss Swift to erect the building now occupied.

The new building was occupied for the first time on July 28, 1897. The rooms occupied by the Principal are in the same building with those of the students.

The course of study extends over two years, and embraces all the subjects taught in a well-organized theological school.

THE MANAMADURA INDUSTRIAL SCHOOL.

This is the latest development of the Educational work of the mission. In September 1896 a committee consisting of two missionaries and two native pastors was appointed "to consider the question of the need of an industrial school and of plans for the same, to report at the next meeting." In April of the next year it was voted "that we approve of Mr. Holton's soliciting funds from such friends as do not contribute to the A.B.C.F.M. for purchase of implements to constitute a plant for an industrial school." (*See Secretary's Book.*)

With this measure of mission approval Mr. Holton opened the present school in the month of July 1897 and was able to report at the end of the year one teacher and nine students. On page 33 of the report of the mission for '97 he says "The Director of Public Instruction has promised quite favorable terms from Government as soon as the school has been recognized by the department of Education". This recognition was granted at the beginning of the year 1898 from which date to the present Government has paid one-third of the salary of the headmaster.

On the first of February 1898, Mr. Holton moved from Manamadura to Tirupavanam taking the school with him to the latter place where it remained about four months, until he went to Jaffna to assist the Ceylon Mission during

the absence of Rev. T. S. Smith on furlough. Upon his departure, the school was re-transferred to Manamadura and placed in charge of the missionary there, where it still remains.

"On the arrival of the school in Manamadura on the first of June 1898 it was "recognized as a school fitted to impart instruction in carpentry through the 'A' Division" and consisted of two teachers and two boys. This small number of pupils may be explained by the fact that with these two exceptions all the boys who had been studying in Tirupuvanam were also members of the Tirupuvanam Boarding School to which latter institution they clung when the two were separated. Since that time the school has been raised from the grade of an 'A' Division school to that of an Elementary which includes the A, B, C, D, and Elementary Divisions, the number of pupils has increased to 38, and Rs. 1,384 has been expended upon the purchase of tools and American hand-power machines and in the construction of a small thatch-roof building." (*Mr. Vaughan's Report.*)

With reference to the purpose of the school the report of 1897 says:—"The object of the school is not to develop an industry and so make itself a primary end, but to train our Christian boys at crafts which they can ply in their own villages to the improvement of the ways of living in those villages and to provide other sources of maintenance than the tilling of the soil, subject to the caprice of Hindu or Mohammedan land-owners and the risk of frequent drought. It is our hope to train our people to respect manual labor, to foster habits of industry and frugality and thus hasten the day when a self-supporting native church...can pay for its own spiritual instruction and support its own home missionaries."

The school is then hardly a manual training school in the sense in which that term is used in America, but as its name indicates a school where Christian boys are taught some industry, with the view to their being able when they leave school to make their living from the trade which they have learned. As no funds have been appropriated

from the mission for this purpose, it has been necessary for the manager to make it as nearly self-supporting as possible from the beginning. Deducting the cost of the plant the manager reports that the school has secured during the two and a half years from permanent sources of income a sum equal to all expenses minus Rs. 433, or about Rs. 15, per month.

Medical.

The first medical missionary to join the Madura Mission was Dr. Steel who joined the mission May 1837 and died on the mission field in 1842. No report has been preserved of the medical work during these early years. From 1842 until 1849 the mission was without any mission physician though the importance of having a doctor to care for the sick among the missionaries as well as to open up medical work among the native people was repeatedly urged upon the Board at home. Dr. Shelton joined the mission as physician in 1849 and remained until 1855 when failing health compelled him to return to America. It was Dr. Shelton's opinion that every mission should have a hospital and "every missionary possess such an amount of medical knowledge as will enable him to deal out medicines at his station with success."

From the experience Dr. Shelton already had, he regarded the practice of medicine as a "mighty instrumentality" given by God, for influencing the minds of these benighted people. On this subject he says, "The healing art is the hand-maid if not the pioneer of the Gospel. The great physician so regarded it. Why should his followers neglect it? The medicine chest, however repulsive it may

NATIVE
APPRECIATION
OF MEDICAL
SKILL.

be to many of the refined and sensitive of civilized nations, carries with it a charm in heathen lands. Suitable medicines, with kindness and skill, must necessarily supercede the savage cruelty of native practice. The people love

health and can appreciate a cure; and the missionary who can relieve sickness, will find an attentive ear while his brother missionary, without that knowledge, may talk to a tumultuous crowd."

From 1855 to 1859 the mission was again without a physician the medical work being cared for by a Native Dresser. "He had grown up under Drs. Scudder and Shelton. In the absence of a mission doctor, the missionaries had been to some extent cared for by old Dr. Colebrook, Civil Surgeon of Madura. The medical practice followed was that of the old school of doctors,—bleeding, leaches, mercury, tartar emetic, these and other reducing remedies were the stand-bys in all fevers and inflammations. And added to the natural debilitating effect of the climate it can readily be imagined what an attack of disease followed by such a course of medicine would effect. It was common in those days for missionaries to be incapacitated from work for weeks together by ophthalmia and frequently a large part of the family would be shut away from the light together. An attack of fever usually left a man incapacitated for work for months afterwards. Among the natives, the village blacksmith with his hammer and iron punch was the dentist, and I have known a common laborer amputate a broken leg with an *areval*.

A change in medical practice came with the coming of Dr. Chester in 1859 and his assumption of the duties of mission physician, namely, the practice of assisting nature to throw off disease by processes of supporting and up-building the patient instead of subduing by reducing the blood and vitality of the victim or setting up counter fevers and inflammations or altering the quality of the blood. Dr. Chester's practice was from the first successful and popular both among the missionaries and Europeans and also among the natives. It was not many years before sore eye epidemics ceased to scourge the mission families and months of actual service were added to the work of most of the families in the mission each year. Native attendance on the dispensaries and hospitals greatly increased

and patients began to frequent them from remote towns as well as from the near neighborhood.

Another step followed in the training of midwives, dressers and hospital assistants for the rural mission stations and for government local dispensaries and the originating and gratuitous supervision of these dispensaries for years. The old barbarism began to give way to civilized practice. Now at the end of 1900 with 3 physicians and 3 hospitals and dispensaries with maternity hospitals and midwives and several medical assistants at local dispensaries, the contrast between the old times and the present seems little less than miraculous. And in this beneficent change for the people of the district the mission has been the chief active cause." (*Letter of Dr. Washburn.*)

But Dr. Chester was located at Dindigul and there was still no missionary for the dispensary in Madura. In 1863 Dr. Lord formerly of the Ceylon Mission joined the Madura Mission for the purpose of taking up this work. He remained until 1867. This place was again vacant until 1869 when Dr. Palmer took charge and continued until 1874. From this time until 1883 Dr. Chester was Mission Physician and continued to visit Madura regularly to look after dispensary work there. In 1888 Rev. Frank Van Allen M.D. joined the mission and since that time the medical work in Madura has been greatly developed. The old dispensary has given place to the large and commodious new Albert Victor Hospital, costing over Rs. 42,000 of which about Rs. 40,000 was given by the native people of India, a fact which is without parallel in the history of Indian Missions and is a notable testimony both to the skill of Dr. Van Allen as a physician and to the liberality of the Hindu people. About Rs. 2,500 were received from Government sources. This hospital is a fine two storied building and is well furnished with modern appliances.

"The medical work for women was first distinguished from the general medical work in 1877.

MEDICAL WORK FOR WOMEN. At that time Mrs. Capron had come to Madura with a large experience gained

among the sick and suffering in Manamadura Station and in Madras Hospitals. She began to treat the women and children from 7 to 10 A.M. daily in a separate room at the dispensary, visiting the houses in the afternoon. More than 3,000 patients came the first year and the number grew during the nine years that Mrs. Capron stayed. Her work made a deep and permanent impression on the women of Madura.

In October 1885 Dr. Pauline Root came to Madura. She at once began attending patients, so far as her study of Tamil left time, and on Mrs. Capron's final departure for America in 1886 all devolved upon her. In that year a one-room building in the dispensary compound, constructed in 1872 for the Anglo-Vernacular School, was fitted up as a women's dispensary. It was torn down four years later to make room for the present building of thirteen rooms, seven of which are wards. Dr. Root's relations with the people of the country were specially pleasant. She secured from Hindus more than Rs. 3,000 for the new building and the municipality gave Rs. 1,500; but the Women's Board furnished the greater part of the Rs. 18,228 needed. But though Dr. Root did so much to secure the hospital, unfortunately she could not remain to use it. It was not yet done when she left on her furlough, after five and a half years in Madura, and on the day that it was opened, July 28th, 1893, word came that she would not be able to return. Dr. Van Allen included this with his work until January 1898, when Dr. Harriet Parker came.

The Hindu community furnishes nearly two-thirds of the patients; native Christians compose most of the other third. The Mohammedan attendance has varied between 1,800 and 800 a year, touching its lowest point during the scare about plague inoculation in 1899. All the helpers are Tamil Christians, trained in this mission. Few patients have come to baptism, though a goodly number have privately professed faith in Christ and a desire to follow him. This is a work that rarely touches the men of the patient's families and without their approbation the women, however

deeply interested, can scarcely take any public steps.”
(*Report of Dr. Parker.*)

The medical work is extending to other places. In 1876 a dispensary was opened at Pasumalai; in 1899 the Mission took over the District Board hospital at Aruppukottai, and in 1900 a new dispensary was opened at Manamadura. Satisfactory statistics have not been preserved so as to show the increase in this department of work. But something of its growth may be gathered from the following:—In 1849 there were 180 patients, 1860, 3,497; 1870, 15,372; 1880, 38,998; 1890, 34,705; 1900, 65,028.

BIBLE WOMEN.

According to a letter sent some years ago to one of our number by Mr. Webb, who was formerly a missionary in this mission, the first woman to do Bible reading for others was a woman who as a girl had been in the girls' boarding school in Dindigul, had married, was left a widow with three children, in which condition she came to Dindigul and was employed by Mrs. Webb as an Ayah, and also helped her in instructing a class which was learning to read. This was in 1862.

About 1860, in reply to the question whether some Christian work could not be begun among the Hindu women of the city, the missionary lady at Madura replied; “I believe the time has not yet come for it.” What was true of Madura was much more true of other towns and villages in the District.

In 1867 however an educated man conceived the desire to have his wife learn to read and invited Mrs. Chandler (senior) to visit his house. Mrs. Chandler was not slow in accepting the invitation. Others heard of this visit and expressed a willingness to receive the missionary lady. Mrs. Chandler followed up her visits by sending a Christian woman who had been educated in the Girls' Boarding School to give regular instruction. About the same time

Mrs. Capron began a similar work in Manamadura and Miss Pollock in the Mandapasalai Station.

Table showing the growth in the work of the Bible women, 1881—1900.

YEAR.	1881	1890	1900
No. of Bible Women on the rolls ...	18	40	77
No. of Pupils visited	524	1684	4374
No. of separate Homes	630	6966	17971
No. of hearers	31077	94327	184672
Total Cost	1170	3015	6364

The first report of systematic work done by the Bible women as a recognized agency was made in 1870, and in this year the Women's Board made its first grant for this work. In that year 7 Bible women were reported under the head of "Native helpers," in the statistical tables. But statistics were not kept regularly for this branch of work until 1881 when there were 18 Bible women with 524 pupils, and an appropriation of Rs. 1,170 to meet the cost of the work. Since this time there has been no department of our work that has grown as this has grown. In 1900 there were 77 Bible women having 4,374 pupils on their rolls during the year, 17,971 separate houses were visited, 184,672 persons heard the gospel message from the Bible women, and the cost of the work was Rs. 6,364.

This work is in the stations carried on under the supervision of the missionaries' wife, and two of the single ladies are also appointed to this work, Miss Swift having charge of the work of the Bible women in Madura city in addition to the Training School for Christian workers and Miss Root having charge of the work in the villages of the Madura Station.

The first Bible women went to their work with a good deal of fear and trembling, fearing personal violence to themselves and their pupils. Bible stories were told almost as fables lest opposition should be excited by speaking

too plainly of Christ. Much opposition was encountered and not only the Bible women but the missionary lady were subject to mockery and insult. Most of this has passed away, and the Bible women now occupy a trusted and influential position in the church and in the Hindu homes where they visit. In this as in every other department of our work there are doors opening and hands beckoning to come and help, but the mission has no one to send, or money to support them. The Bible women boldly preach Christ in the streets of the villages and in the homes of their pupils. They go on itineraries to distant places, taking a tent, and going on tours where they are absent for weeks at a time. The significance of this is the better understood when it is remembered how utterly foreign such things are to the life of the ordinary Indian woman. Women are not only taught to read, but as soon as they have learned to read they study the Bible, commit passages to memory, learn to sing hymns, repeat the Lord's Prayer, and some pray regularly. Many of these women profess to believe in Christ, but their position in their homes makes it impossible for them to publicly confess him without being driven away from husband, children and friends. Hindu women sometimes send in requests for prayer at meetings of the Christian women when they cannot themselves be present. Some of the women contribute toward Christian benevolences. Many of the women work hard; many have families of little children and it is hard for them to find time to study. Many encounter bitter opposition from relatives. Their minds are drawn away from the truth by the intense excitement of their many degrading, idolatrous festivals, yet many are striving to overcome these difficulties and are patiently learning to read. Many are reading the Word of God and are finding out the way of salvation in Christ.

Literature.

“ During the long history of our mission not much effort has been put forth in the creation of a
 SMALL OUTPUT Christian literature for the people.
 FROM THE About a dozen books and no more than
 MISSION. a few dozen booklets, pamphlets and
 tracts covers the whole activity of our
 missionary force from the first in this department. Hardly
 one of our number has found the chosen field of his activity
 in literature or has brought distinction to the mission
 or a conspicuous blessing to the church through the written
 page. This is at the same time both a surprise and a
 misfortune.

To-day no department of missionary effort seems more
 inviting or promises larger and more permanent results
 than this. The production of such books and tracts as
 will lead the growing Christian community to a better
 knowledge of our Faith and to a closer communion with
 Christ on the one hand and such as will commend our
 religion and bring conviction to the non-Christian on the
 other is a most important and urgent work that should at-
 tract the best talent and thought of the mission in the
 future. As intelligence spreads among both Christians
 and other natives the attractiveness and urgency of this
 department of endeavour will increase. Even to-day there
 are no fewer than 60,000 readers among Protestant Tamil
 Christians—men and women who furnish an attractive
 constituency and whose need is great.

For, it should be remembered that though the Tamil
 better supplied with Christian literature than any other
 South India vernacular, still the paucity of books in all
 departments especially in commentaries, text books and
 devotional books, is a marked and a sad fact.

It is equally sad to see how little has been done or is now
 being done by our native Christian community in this
 direction. Thus far we have not raised up a man who

seems to have felt that he had a loud call to this work or has revealed special aptitude in it. A few original tracts and fewer translations represents all their literary work in behalf of this cause." (*Report of Dr. Jones.*)

While the mission has not been to any considerable extent a productive literary agency, it has been a very considerable distributive agency. In the report of 1856 it is stated that "next to the preaching of the Gospel, we regard the distribution of the Holy Scriptures and religious tracts as a most important method of spreading a knowledge of the truth."

As late as 1863 it is stated that sometimes the people flee in terror from a tract left in the streets. As the people became more familiar with the printed page this kind of fear largely disappeared.

Table showing the distribution of Bibles, Tracts and other books, 1849—1900.

YEAR.	1849	1860	1870	1880	1890	1900
No. of Bibles ...	24	81	154	215	188	315
No. of Testaments ...	130	221	235	225	283	274
No. of Bible Portions ...	5378	3358	1939	3084	2201	4133
" Tracts & Handbills ...	34576	40437	33635	60687	90095	150937
School & other Books ...			5449	42914	10484	12748
Total Receipts, Rs. ...			273	1131	912	1569

The number of Bibles, Testaments, Bible portions, etc. distributed from year to year is very irregular. In the earlier years these were supplied free of cost to the people. As time went on an increasing effort was made to get the people to pay for the Bibles and the school books. The first year in which the receipts are noted was 1866 when Rs. 121 were collected. Comparing this with the Rs. 1,569 realized in 1900, the gain is encouraging.

The literature distributed has been almost wholly that supplied by the Madras Bible and Tract Society, the Christian Literature Society and the Christian Vernacular Edu-

cation Society. Bibles, Testaments and tracts are sold or given away on the itineracies, by the missionary when touring among his villages, and by the pastors and catechists.

Three periodicals have been published
 PERIODICALS. by the mission at various times, two of which are still in existence.

The first of these was the *Tamil Quarterly Repository*, begun in 1854 with a circulation of 400.
 TAMIL QUARTER- The subject matter was a continuation
 LY REPOSITORY. of the translation of "Watts on the Mind," a Bible Dictionary, an Ecclesiastical History, a Native Philosophy, a work on Romanism, and original articles, sermons, etc. The translation of "Edward's history of Redemption" was also begun. This Quarterly Repository was not long continued.

The *Satthiavarthamani*, or *True News*, is a general newspaper begun by Dr. Washburn at Pasumalai in 1870, as a monthly with four pages, one in English and three in Tamil, and designed to give to the native Christian community the general news of the day, and in general meet the need felt for a general newspaper. It was soon made into a fortnightly sheet. In 1899 it was enlarged to 8 pages, 3 in English and 5 in Tamil.
 SATTHIAVARTHA-
 MANI.

The *Santhosha Seithi* or *Joyful News* is a small Tamil monthly paper devoted to missionary intelligence. It was established in 1884 and has a circulation of 1,150 copies, mostly in the Madura Mission. During the last two years its last page has been devoted to Christian Endeavour news; and it has been accepted by the Y.P.S.C.E. Provincial Union for South India as its organ.
 JOYFUL NEWS.

In 1871 a wooden printing-press was temporarily set up by Dr. Washburn at Pasumalai, and in
 PRINTING PRESS. 1872 he brought out from America a Hoe printing press which was substituted for the wooden press. This press is still in use, and

there has recently been added another hand press the gift of Mrs. Mary Ives of New Haven, Conn. There was also added in 1890 a foot or hand power press from America.

The press set up by Dr. Washburn has since then continuously printed the "*Satthiavarthamani*" and the "*Santhosha Seithi*." Aside from this and the printing of the reports and other work of the mission the press has from time to time done a considerable amount of printing for the Government and other miscellaneous work.

Societies.

There are a number of societies organized in the mission.

Of these perhaps the most important is

NATIVE EVANGELICAL SOCIETY. the Native Evangelical Society. This is the "Homo Missionary Society" of the mission. The beginning of this society may be traced to a number of benevolent societies organized in various stations of the mission for the purpose of doing evangelistic work. In 1853 an effort was made to combine these societies and by the next year, 1854, a set of rules and bye-laws was adopted for the society which has since that time been known as the Native Evangelical Society.

At first the society supported catechists in destitute places, who were to work together with the agents of the mission. In 1858 evangelists were appointed by the society to preach the gospel in the various stations, and the society determined that a part of its work should be to help needy churches in the support of their pastors. No help was to be given to a church which would not to the best of its ability support its own pastor. In 1888 it was determined that Rs. 10-0-0 per month should be the maximum which any church might receive from the society, and that any church receiving this sum should have the amount of such aid reduced at the rate of Rs. 1-0-0 each year so that all aid would cease in ten years.

In 1897 a preaching band was appointed to do evangelistic work in the different stations, but the funds of the society not being sufficient this band was discontinued in 1900.

There is a branch society in each station, each branch giving one-third of its income to the mother society, and keeping the remainder for the support of evangelists in their own station.

The income of the society is derived from the contributions of the mission agents, each one giving a fixed amount on every rupee of salary received, also from contributions of the missionaries and from the lay members of the congregations. The society has twice been brought into debt by expanding the work beyond what the regular receipts would warrant but each time the debt has been soon paid off by special subscriptions. The income of the society for 1900 was Rs. 1,821. This society is one of the most hopeful features of our mission work and it is doing much to help on towards the self-support of the native church.

Sixteen years after its organization the Rev. A. Barnes, the secretary of the society in reviewing its work pointed out the following as having been accomplished :—

1. "This society has been the means of habituating the native Christians of this mission to the exercise of mutual sympathy and more concerted action in accomplishing a common benevolent object.
2. This society has fostered a spirit of benevolence among the churches.
3. This society has striven to introduce the practice of self-support."

The Widows' Aid Society is a society whose object is to aid the widows and children of deceased agents or other Christians in the district who have been members. The society was organized in 1864, largely through the efforts of the Rev. W. B. Capron. The so-

ciety was organized with 36 members. For some time the rules permitted any one who was a Protestant Christian residing in the Madura District to become a member but in 1898 a rule was passed restricting membership to those who are or have been members of the Madura Mission. The business of the society is conducted through a business committee. The Treasurer of the society is the treasurer of the mission, and all members of the mission are honorary members of the society.

The highest beneficiary stipend for which one can enter is Rs. 5-0-0 per month. The society is in a flourishing condition and has been the means of rendering much help to the Christian community of the mission.

The first C.E. society was organized in the Madura Girls Training School in 1886. This was also THE Y.P.S.C.E. the first C.E. society organized in Southern India. In 1893 Dr. and Mrs. F. E. Clark visited the mission. There had been a few Endeavor societies organized before this time, but after this many societies were organized in the various mission stations. As the Y.P.S.C.E. became well established and proved to be very useful in the various churches and schools a District Union was organized in 1898. Since that time this Union has held a District convention each year in connection with the annual September meeting of the mission.

The South India Union of C.E. societies was organized at Madura in 1897, with the Rev. J. P. Jones, D.D., as the first president.

In 1900 there were 86 societies in the Madura District Union with 2,339 members including active and associate. There is a society in nearly every boarding school. The young people do evangelistic work, support catechists and Bible women and contribute to other benevolences.

A Young People's Society was organized at Pasumalai in 1876, and in 1886 this society adopted Y.M.C.A. the Y.M.C.A. constitution. This was the first Y.M.C.A. in the District and one of the earliest societies of the Madras Presidency.

From this time until about 1893 there were a number of societies organized in the mission but these have largely given place to the Y.P.S.C.E. societies, though there are still a few flourishing societies in the mission. Altogether there are now 8 societies with a total membership of 432.

The first circle of King's Daughters was organized in the Battalagundu Station in 1891. Perhaps
 KING'S Periakulam Station has the largest num-
 DAUGHTERS. ber of circles, and the organization has
 been quietly gaining ground there for
 the last nine years. More and more the name appealed to
 the thoughtful women. Altogether there are now 11 circles
 in the mission.

Sanitarium.

The Madura Mission is fortunate in having within its district one of the best Sanitaria of South India. The Sanitarium at Kodaikanal on the Palani hills was very early used by the Madura missionaries. The missionary element still predominates during the season at Kodaikanal there being representatives of many different missions gathered there each year. There is also a goodly number of civilians who spend their vacations there. A convention for the deepening of spiritual life, and a conference for the discussion of missionary problems have come to be recognized features of the season.

Caste.

It is almost universally admitted that there is no one thing more productive of evil in the Native India Church than caste. What has been the attitude which the Madura Mission has taken with reference to this most difficult problem? It has already been pointed out that the Native Christians of the Madura Mission represent originally a large number

MISSION CHAPEL AT KODI KANAI.



W. H. B. 1874

boarding schools; the food is all prepared in one kitchen, and the students all eat together in one dining room. It yet remains true however that the little circles always formed among students are almost invariably formed along caste lines and whenever any difficulty arises among the students the division into parties usually follows the lines of caste—this has been especially true at Pasumalai where a large number of boys and young men are brought together and adds perhaps the most difficult element of all to the problem of discipline in the school. When the Anti-Shanar riots which shook up so powerfully the Tinnevely and Madura Districts broke out in 1889 (*see Report of that year*), its influence was decidedly felt at Pasumalai. The tension between the students increased until at last it broke into an open conflict, in which long and dangerous clubs were used by one party in attacking the other, goaded on to desperation by the other party which as has since been found out had organized into a secret society known as the M. O. C. or (Maravar Opposition Company) consisting of nearly 30 members each one of whom took an oath on the sign of the cross to drive the Maravar party from the school, and in case any of their own party should get into trouble all pledged themselves to leave the school. This tension was felt somewhat among the teachers and theological students at Pasumalai, and extended pretty generally throughout the mission. This agitation did not continue in a violent form for long but has left enmities which will not soon be forgotten. Recently, a society has been formed at Pasumalai known as the "*Sahothara Sangam*" or society of brethren the rules of which are that no member is to use or permit the use of caste titles to his name, nor to attend any meetings where the continuance of caste customs is encouraged. The society promises later to take up the question of inter-dining and inter-marriage. (*See Satthiavarthamani for April 1, 1901.*)

It is doubtless true that many of the Christians in the Madura Mission if not all are earnestly striving against caste and if they do not always succeed it is doubtless many times an unconscious failure on their part, the distinctions

and intricacies of caste having been so deeply ground into their nature that many things which they do which seem to others to be influenced by caste considerations, are to them not consciously due to such influences. As the Christians become more devoted to Christ and have more love in their hearts for their fellow men, these caste prejudices may be expected to disappear.

The Hindus and Christianity.

What has been the attitude of the Hindu community towards this new religion which has gradually been forcing its way into their midst, and threatening to rend their whole social and religious fabric?

There has been little of that superstitious fear towards the missionaries which has so often characterized the work in China. In 1846 Dr. Tracy while laying the foundations for some of the buildings at Pasumalai dug up some cists that were in the compound and this led to a report that 13 victims had been sacrificed to obtain buried treasure. This report spread rapidly, travel ceased on the road leading past Pasumalai and finally the Collector had to interfere.

The general attitude of the Hindu community towards Christianity especially in the early years may perhaps be better expressed by the word "indifference" than by any other single word. Missionaries or their agents might preach as much as they wished, and whenever they have gone into the streets of city or village they have nearly always been sure of an audience. Once a missionary was attacked in open daylight and roughly handled in the streets of Melur. Sometimes stones or eggs have been thrown, and other efforts have been made to break up meetings but this has been the exception rather than the rule, and such disturbances are now rare. This lack of direct opposition has doubtless been in part due to the restraining influence of the "British Raj," but even in native states open opposi-

tion has never been largely resorted to. It is only when mental assent to the truth leads to an open confession of Christ that there is opposition, and then it is directed not against the missionary but against the member who has apostatized from Hinduism. But the attitude of indifference, that state of mind which will induce one to listen respectfully to the truth, mentally accept it as being correct and then go away and live in direct opposition to the truth without even conceiving the idea that there is any vital connection between truth and conduct, this attitude is even more difficult to deal with than that of direct opposition.

In the report of 1846 it is stated that "If a missionary could but visit the villages frequently he would find everywhere encouragement in seeing the people ready to receive him, anxious to hear him, and many among them almost persuaded to give up their idolatry and accept Christianity."

Statements similar to this occur especially in the reports throughout the decade 1850 to 1860, and frequently it is noted by some one that the people are more and more ready to hear, and are on the point of accepting. Doubtless this was true, and yet it is likely that the apparent willingness of the people to hear was due in large measure to curiosity and that the willingness to accept was in many cases little more than an absence of opposition. The people have come from time to time, but seldom in large numbers, the *vis inertia* of the Hindu, his dislike to undertake new methods of life or practice, and the almost invariable persecution which he would have to undergo have doubtless been important factors in keeping many back who otherwise would have come over to Christianity.

Until quite recently Hindus have been quite willing to acknowledge that Christianity is true, that it shows the way to obtain happiness, that it is the way of salvation, but when urged to accept it, they have fallen back on the excuse that it is the religion for European nations while Hinduism is the religion for India. Educated Hindus have also been quite willing to ridicule their idols, to laugh at

the superstitions of the ignorant and to admit the superiority of Christianity to Hinduism.

With the return of Swami Vivehananda from America after the World's Fair at Chicago, there was a very perceptible change came over the Hindus in their attitude towards Christianity. The Swami returned with brilliant stories of America and England hungering for the light and truth of Vedantism; he told how that many of the best families in New York, London, and other places of less note had come to him eager to learn this new way and the Hindus soon began to take on an air of superiority with reference to Christianity. The worship of idols which had before been laughed at as being only for the ignorant multitude was now openly defended as the highest expression of worship. What was spoken of as a wave of "New Nationalism," positively averse to Christianity was felt pretty much throughout India. Patriotism by the educated Hindu was interpreted as being synonymous with loyalty to their ancestral faith, and a tenacious maintenance of the Vedantic Philosophy. They assumed an attitude of defiance formerly unknown towards the supplanting faith of Christianity. The influence of Vivehananda has largely subsided and Mrs. Anne Besant now poses as the foremost apostle of Vedantic Philosophy.

Twice during the history of the mission the Hindus have essayed to imitate the missionaries and have sent to the Madura District what they styled missionaries for the purpose of the promotion of Hinduism. One such came to Madura from Madras in 1846, and stayed two months. "His sermons were not so much in defence of idolatry as deistical attacks upon the Bible and ridicule of Christianity." He established two free heathen schools, and obtained subscriptions from the wealthy men in the city for the establishment of an English opposition school. Most of the scholars in the mission school left but afterwards came back.

Again during the year 1888 a combined and carefully organized effort was made on the part of the Hindus

against Christianity. "Do you not know that the number of Christians are increasing and the number of Hindu religionists decreasing every day," says one of the tracts distributed by the Hindu Tract Society at Madras. This organized movement centered in Madura but it was also found in other places throughout the district. The bitter jealousy of Hindus against Christianity had in Madras been fanned to a flame which soon spread over the whole presidency. The Madras Hindu Tract Society sent out in March one of their number to Madura who was especially bitter against Christianity, and Christian missionaries. For weeks he poured into many willing ears the vilest abuse of the Bible, Christ and Christians. He left in disgrace however before the year was over, and the movement seems soon to have died out.

Then and Now.

When the Madura Mission was opened missionaries had to make the journey to India in sailing ships coming around South Africa, a journey which required from three to four months; there was no railway in India and the journey from Madras had to be made in bullock carts requiring two weeks at least. Now the journey to India is made by steamship coming through the Suez Canal and need not require more than five weeks from New York to Madras, and the journey from Madras to Madura can now be made in about 17 hours. Then missionaries travelled about in palanquins and ox carts. Now the bicycle is used in various parts of the district. Then a man was considered well educated who could read the Bible in Tamil; now there are over 6,000 of our Christians who are able to read.

At one time a congregation promised to give 4 As. per month towards their pastor's salary and when later they were urged to give more they charged the mission with becoming more and more covetous while they themselves were faithful to their promise. Now there are 12 churches

which pay the salary of their pastors and all their incidental church expenses.

Then the catechist, teacher and congregation often went out to cock fights after the service was over on Sunday and went sometimes without holding the service. Now such a thing is un-known.

In early times Christianity was considered to be a religion for the low castes only, and catechists were sometimes roundly abused for venturing to preach to high castes. In 1900 at one communion in the Aruppukottai Station candidates from five different castes were admitted to church membership, one a Maravar, one a Reddy, one a Village Munsif, another a petty Zemindar, another a Pariah.

"The people are better off financially than they were when the mission began its work. Tiled or terraced houses, then very rare are now the rule. The differences between the houses of the Brahmin and the less favored castes are not so marked as once. The poorer people are inclined to hoard rather than invest any savings that they may have. Debt is common and often times made ruinous by usury; to-day as in Solomon's time, the destruction of the poor is his poverty." (*Dr. Tracy.*)

Roads have been greatly improved. The South India Railway was opened by H. R. H. the Prince of Wales in 1875. Some measure of local self-government has been given to the people. Municipalities and District Boards control the affairs of the larger towns and of the Districts, while the more important smaller communities are organized as unions. Members of the mission are often connected with these local forms of administration and are endeavoring to use their influence in them towards the improvement and enlarged intelligence of the people especially in sanitation and education.


The population of Madura city in 1840 was 30,000 in 1900 it was 105,000, taking rank as the second largest city in the Madras Presidency.

There have been three severe famines in the District since the mission was organized; one in 1845—46, one in 1866,

the last and most severe in 1876. There were large accessions to the mission as a result of this famine.

In 1884 the mission celebrated its Jubilee. Large meetings were held in Madura, and more than 1,500 Christians were in attendance. A procession through the principal streets of the city and a concert given by the children from the boarding schools were interesting features of the occasion.

In conclusion—the growth of the Madura Mission, though in no way phenomenal has under the blessing of God been steady and encouraging. That the Madura District is different from what it would have been without the mission there is no doubt. That a new hope and a new life has come to thousands is also true. What God has in the future we know not, but that India needs Christ, and that she is finding him, slow it may be yet sure, we unreservedly believe. May God grant unto us His Spirit in fuller measure for the coming years.



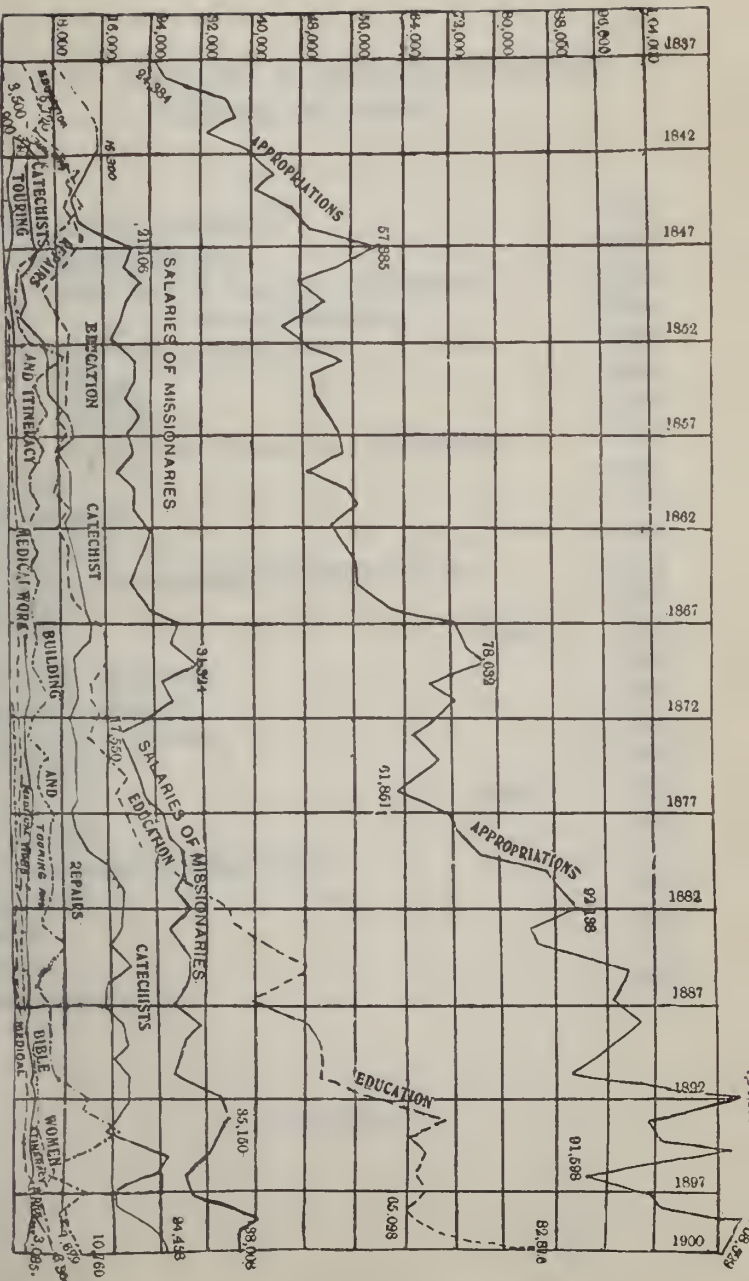


Chart showing total expenditure for the Madura Mission, and expenditure under each department, 1837—1900. Appropriations are taken from the Secretary's Book, after 1874 the other lines represent

LIST OF STATIONS AND SEPARATE DEPARTMENTS OF WORK.

Madura Station commenced	...	...	...	...	1834
„ Medical for men	...	...	...	...	1837
„ Girls' School, separate department	...	...	...	...	1885
„ „ Second Missionary	...	...	...	...	1890
„ City Bible women's work	...	...	...	...	1880
„ Village „ „	...	...	...	...	1895
„ High School	...	...	...	...	1892
„ Hindu Girls' Schools as a Department	...	...	...	...	1896
Dindigul	...	...	...	...	1835
Tirumangalam	...	...	...	...	1838
Tirupuvanam	...	...	...	...	1838
Sivaganga, incorporated with Manamadura	...	...	...	...	1871
Ramnad	...	...	...	...	1835
				closed	1835
Seminary—Pasumalai	...	...	...	...	1842
Second Missionary	...	...	...	...	1885
Theological—Divided	...	...	...	...	1892
Pudukottah	...	...	...	...	1846
				closed	1847
Periakulam	...	...	...	...	1848
Aruppukottai (Mandapasalai)	...	...	...	...	1851
Battalagundu	...	...	...	...	1857
Melur	...	...	...	...	1857
Palani	...	...	...	...	1862
Manamadura	...	...	...	...	1864



In this table the entire space enclosed represents, excluding the salaries of the Missionaries, the total cost of the mission in all departments from the beginning, 1834 to 1900. Each transverse section represents one department, and shows graphically the proportion of the total cost of that department to the entire cost of the mission. Each transverse section that is sub-divided shows the proportion of cost for that department met by appropriations from the Board, and the proportion met from other sources.

Pasumalai Institutions—		Total cost Rs. 366,065
Appropriations Rs. 206,508		Fees, Govt. grants, Donations Rs. 159,557
High School, Ap. Rs. 15,445.	Madura—Total cost Rs. 89,244. Fees, Govt. grants, etc. Rs. 73,799.	
Girls' Training School, Madura— Appropriations Rs. 91,026.	Total cost Rs. 168,438. Fees, Govt. grants, Don's Rs. 77,412.	
Station Boarding Schools—Total cost Appropriations Rs. 209,047.		Rs. 332,540. Fees, Govt. grants, Donations Rs. 123,493.
Village and Day Schools—Total cost Appropriations Rs. 410,950.		Rs. 534,063. Fees, Govt. grants, Donations Rs. 123,113.
Hindu Girls' Schools—Total cost Appropriations Rs. 57,845.		Rs. 86,180. F. G. D. Rs. 28,335.
Catechists—Total cost Rs. 711,		291.
Appropriations Rs. 645,609.		Native Contb's. and Donations Rs. 65,682.
Bible Women—Total cost Rs. Appropriations Rs. 57,681.		72,581. Don. Rs. 14,900
Touring—Total cost Rs. 99,910.		
Itinerary—Total cost Rs. 36,063.		
Building and Repairs—Total cost Rs. 375,813.		
Medical work—Total cost Rs. 84,013.		
Miscellaneous—Rs. 640,192.		

The total cost of the various departments as given in this table is Rs. 3,597,393. The total cost for salaries of Missionaries for the same period, (1834—1900) is Rs. 1,429,411, making a grand total of Rs. 5,026,804, of which Rs. 4,362,513 has been met by appropriations from the Board and Rs. 664,291 from other sources.

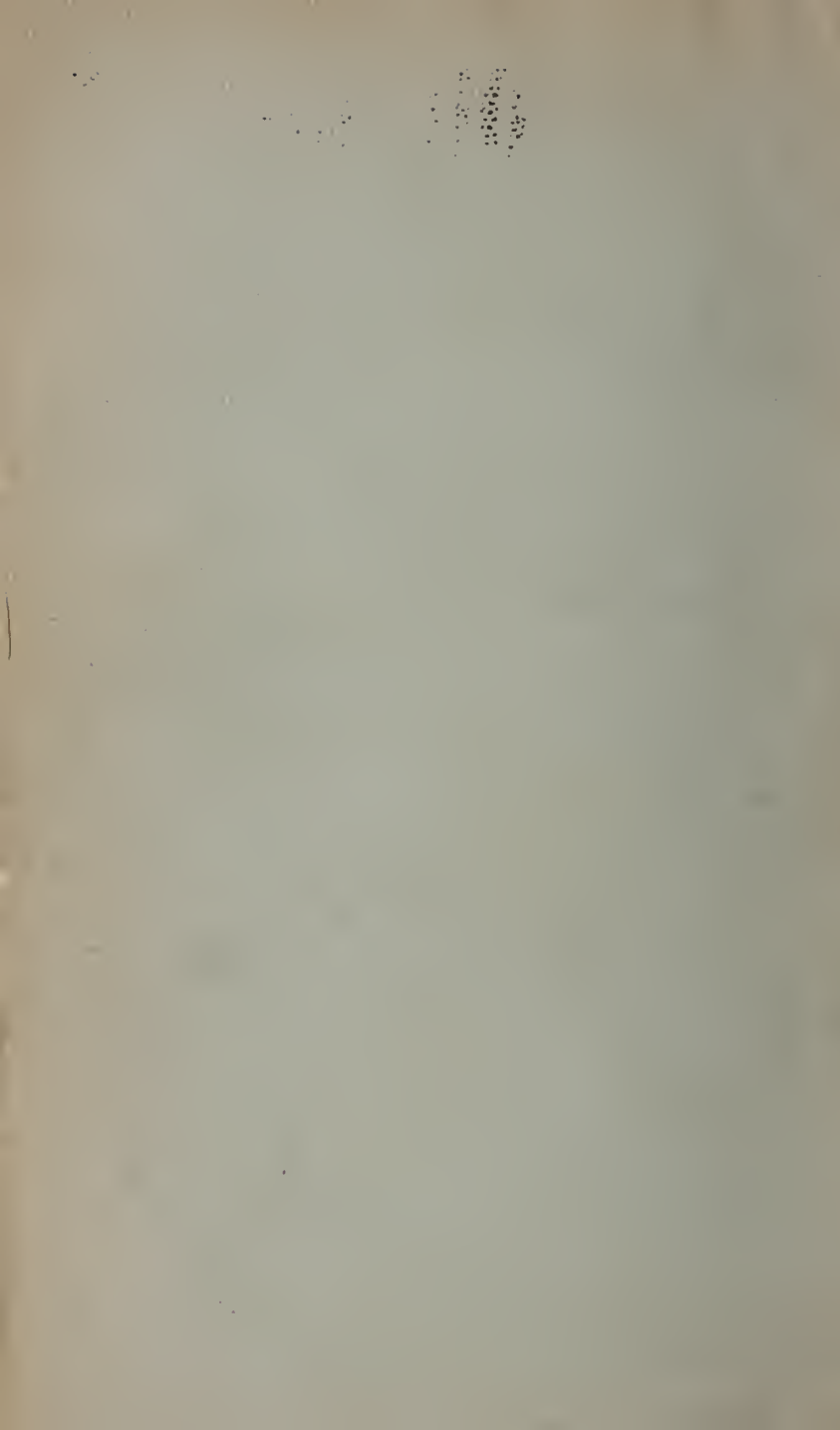
Pasumalai Institu- tions.	Total Cost	...	366,065
	Appropriations	...	206,508
	Fees, Grants & Donations.		159,557
High School, Madura.	Total Cost	...	89,244
	Appropriations	...	15,445
	Fees, Grants & Donations.		73,799
Girls' Training School, Madura.	Total Cost	...	168,438
	Appropriations	...	91,026
	Fees, Grants & Donations.		77,412
Station Boarding Schools.	Total Cost	...	332,540
	Appropriations	...	209,047
	Fees, Grants & Donations.		123,493
Village and Day Schools.	Total Cost	...	534,063
	Appropriations	...	410,950
	Fees, Grants & Donations.		123,113
Hindu Girls' Schools.	Total Cost	...	86,180
	Appropriations	...	57,845
	Fees, Grants & Donations.		28,335
Catechists.	Total Cost	...	711,291
	Appropriations	...	645,609
	Native Contrib's. & Don's.		65,682
Bible Women.	Total Cost	...	72,581
	Appropriations	...	57,681
	Fees, Grants & Donations.		14,900
Touring.	Total Cost	...	99,910
Itineracy.	Total Cost	...	36,063
Building and Repairs.	Total Cost	...	376,813
Medical Work.	Total Cost	...	84,013
Miscellaneous.	Total Cost	...	640,192
Salaries of Missionaries.	Total Cost	...	1,429,411
Grand total cost of the Mission			5,026,804
Total amount met by appropriations			4,362,513
Total met from other sources...			664,291

other sources, together with the grand total cost of the mission, 1834—1900.

Items from the Statistical Tables.



Ordained Missionaries on the Field, of whom 1 is a Physician	15
Missionary Ladies, 11 married and 8 single ...	19
Pastors	25
Catechists	131
Total Native Agents	613
Villages in which there are Christians ...	501
Adherents... ..	17,276
Persons able to read	6,105
Average Sabbath Attendance	10,800
Contributions Rs.	10,290
Church Members	4,911
Added by Profession	312
Bible Women	77
Pupils under instruction by them	3,174
Separate houses visited by them	17,971
Number of persons addressed by them ...	184,672
„ „ „ „ „ Evangelists	87,595
„ „ „ „ „ on itineracies	158,990
Bibles and Testaments sold and given ...	589
Scripture Portions „ „	4,133
Number of Pages printed	1,424,134
„ „ Hospitals and Dispensaries	6
„ „ In-patients	397
„ „ Out-patients	64,631
Schools of all grades... ..	206
Teachers	345
Total of Scholars	8,046
Christian scholars	2,243
School and other books sold	12,748
Tracts and Hand-bills distributed	150,937
Fees collected from scholars Rs.	16,316





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